

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND

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CHANGE IS WRITTEN UPON ALL THINGS.

If the human mind is ever weary of any excess, it is that of doling over an absurdity ; and the facts of yesterday are but the absurdities of to-day. Mind at rest would be nearly analogous to a cessation of being. He who carefully nurses his faith in by-gone theories, imprisons his soul in darkness and ignorance. There is a great truth in the apparent solecism that one of the most *unchangeable* laws in nature is that of *change*. Change is the most healthful condition of the natural or thinking world. The soul may be said to be thinking when ignoring the facts of yesterday as the errors of to-day. Each new *fact* exposes the errors in a past *fact*, and is another step toward truth, an approximation to the almightiness of a principle. Talk of *facts* in philosophy ! they are as mutable as the varying shapes of a shadow. They answer the immediate purpose of a fulcrum, enabling us to get a deeper hold in our pursuits after knowledge ; but change their relations with other things, and they fade as the outlines of a shadow upon the removal of the light that caused them.

It is therefore the relation of things that causes the facts of to-day, and if that relation ceases the facts predicated there-upon vanish. How absurd, then, to found a dogma upon any phase of philosophical or religious fact. No matter whether

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Every age nukes its religion as it does its wearing apparel—to *suit itself*. A fashionable and superficial age must have all the foibles and fashionable toggery in their religion that they demand in their social relations; but the plain matter-of-fact people like the early Pilgrims will be satisfied only with plain.

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E. W.

THE CAUSE IN CANADA.

TORONTO, *July* 16, 1858.

Sir—I take the liberty of addressing you, with the hope that it may be pleasing to yourself and the readers of your valuable paper, to learn that the principles of Spiritualism are now taking a stronger hold than formerly, of the minds of many individuals in the Canadian provinces.

About four years ago there existed in Canada but the faintest conception of spiritual truths; and although at the present day the sectarian leaders appear to maintain their ancient ascendancy over the members of their respective congregations, there is a power at work which must eventually overturn their creeds and sweep to oblivion the last vestige of the errors on which their institutions are founded. I am led by circumstances to think that within the period above mentioned, hundreds have been brought to a secret belief in the guardianship and communion of their Spirit-friends, and that the influences which have been brought to bear upon them shall continue to operate upon their minds until they are completely liberated from the shackles of sectarian bondage and public opinion which now curb their judgment, and when they will be enabled to enter manfully upon the work of progression.

It is true that Canadians generally are loath to forsake their old religious institutions and acquiesce in the superior purity of the new. Yet it is gratifying to reflect that many who lately despised Spiritualism in all its phases, are now beginning to behold its beauties ; and were it not for the barbarous principles inherited from the feudal times, the God-germ planted in the bosom of every Canadian would hail with joy the season of investigation, and greet those living Spirits that descend to instruct mankind, and lead them upward to virtue and to God. It is even now impossible to withstand the strong appeals which daily echo from the Spirit-world, or deny the glaring facts encountered by every person who enters candidly into the investigation. A little longer and the glad tidings of a happier era



"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE. 3.

CHANGE IS WRITTEN UPON ALL THINGS.

The person who deprecates change must be confined in matters of knowledge to very narrow limits. He who tethers himself to the *future* of democracy in politics, or orthodoxy in religion, must experience very slight aspirational kindlings in the wisdom department of his soul. While all with which he is connected, both in the outer and inner worlds, are in motion, in the mutation of an ascending scale, he is content to remain dormant—content to guess at the present, and hope for the future. It would seem that the ultimate of his wishes is not to be molested in his *adopted* views. I say *adopted*, for they are not his own. Such an one has never taken the trouble to arrive at truth for himself; nor does he understand that in the psychological department of nature there is no such idea as *ultimate*—that the ultimate of to-day is but the starting-point of to-morrow.

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Jesus uttered it, or how we came by it, truth has its commanding importance from its fitness and adaptation, not from the moral or spiritual endowments of the personage who may be supposed to have uttered it. If we put a seed into the ground, it could be found and identified a century hence but for the immutable law of change. Fulton's steamboat fact was a wonder in its day, but if that were the ultimate of such fact, the discovery would have been useless. We would sooner foot it than be incommoded by journeying in such a snail-like craft. That was, however, the phenomenal era of a great fact; nevertheless from our stand-point all except the principle was an error. Hence, through the invariable law of change, the perfection of the principle is becoming more completely developed. The air, the ocean, and the the earth are constantly undergoing change, with which our health and happiness, and the perpetuity of their constituent elements, are concerned.

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in the religious dispensation shall resound on the plains as well as on the mountain-tops, and yet a little longer still and the valleys now shrouded in darkness shall be illumined by the sun of progression.

Not long ago the physical manifestations were the only proof of intercommunication with the inner world, and the only mark that distinguished the decay of idolatry from the commencement of the true worship of the living God. These manifested the sectarian, the philosopher, and the materialist, with problems which neither of them could solve without a thorough modification of their own principles. The sectarian poured forth his vilest anathemas, the materialist erected his material barriers, and the philosopher employed his plausible arguments; but truth rolled on defiant of them all, stripping its opponents of their false raiment, and converting their opposition into a means of victory. But notwithstanding all this, its progress must be confined to a comparatively narrow limit until mediums become more numerous and live faithful to the cause.

The most of Canadian cities and country places are at present without mediums, and consequently destitute of the glorious privileges so profusely enjoyed throughout the cities of the United States. Toronto, more fortunate in this respect than others, has been visited at various times by mediums and lecturers of high reputation, but these visits were, in general, of such short duration that very little could be accomplished. This difficulty is, however, now removed, since Mrs. D. C. French, formerly of Winchester, in the State of New Hampshire, has been pleased to settle in our midst; and we may now safely anticipate, from the lofty character of her mediumship, to see the dawn of Spiritualism expand to the full glories of a perfect day. Her lectures are always delivered under the influence of Spirits whose sentiments glow with divinity, and whose eloquence conveys to the soul of man a true sense of all that is grand and beautiful. I believe the day is not far distant when numberless individuals shall reap the fruits of her heavenly labors, and acknowledge with feelings of gratitude the source from which they sprang. Your obedient servant, JOHN WADSWORTH.

SPIRITUALISM IN MANSFIELD, O.

MANSFIELD, O., July 6, 1858.

FRIEND PARTRIDGE—Believing that the readers of your sheet would be pleased to know something of the progress of Spiritualism in this vicinity, I send you the following sketch: A few months only have elapsed since the cause began to progress in this vicinity. During this time a few public speakers have visited us, and lectured to intelligent audiences. Miss Mary J. Vincent, a trumpet medium, tarried with us during the latter part of the winter and spring, during which time hundreds witnessed most mysterious manifestations connected with her mediumship. In her presence a trumpet is taken up and carried about the room, gently touching the different persons present, and while thus floating about, sometimes within a few inches of our faces, at others elevated a number of feet above our heads, an audible voice seems to come through it, which is frequently heard at the distance of ten rods. Sometimes an interesting lecture is given; at other times, we join in social conversation with the trumpet voice, on topics relating to the philosophy of spiritual intercourse, and the future home of the Spirit, etc., which frequently continues a half hour, and sometimes even much longer, in which many truly interesting and elevating ideas are given in relation to the future destiny of man.

Another very interesting feature in these manifestations, is the fact that a number of different languages are used by the trumpet-speaking Spirit. An intelligent clergyman of our city (a foreigner) has frequently witnessed these manifestations here, and being familiar with some six or seven different languages, says that the trumpet speaks in all these various languages with apparent ease and readiness. This fact created some interest among the Germans. I might, by entering into detail, present a description of many truly interesting and instructive scenes which we have witnessed, but this is not now my design.

We have procured and fitted up a hall sufficiently large to accommodate a respectable audience, in which our meetings are held two or three times a week. Our only speakers at present are two partially-developed mediums; consequently our progress is slow; but our motto is *onward*, and we intend to keep the ball rolling. Notwithstanding we meet with powerful opposition from the churches, which is the common fate of every new and sublime truth, yet we have among us men of intelligence,

men who dare maintain their right to think, independently of the views and opinions of others; and we believe that ere long the powers of darkness will be shaken, and ignorance, prejudice and bigotry will yield to the overwhelming influence of love, truth and intelligence. Then will the shackles of mental bondage be broken, and man, yea, free man, step forth in the dignity of

man. To those who have never witnessed these manifestations of trumpet-speaking, the above statements may seem almost incredible. That Spirits should visit our public circles, and even family circles, and converse with us face to face for a half hour or more, and that frequently, is a thought so far above the popular plane of thinking and education, that multitudes are disposed to look upon it as a most palpable delusion. Yet it is a sublime truth—a truth to which thousands of living witnesses stand ready to testify—a truth as clearly established as any spiritual truth in existence. When will men become as willing to receive the testimony of living witnesses as they are to receive the testimony of those who have been for centuries dead?

As soon as the heat of summer is past, and we are again favored with longer evenings, we intend to give the car of progress a new impulse, and we hope to be favored with the assistance of some well-developed mediums and public speakers, who are able to meet the wants of an intelligent class of individuals who are desirous of entering the field of investigation.

L. F. HARRIS.

TRANCE EXPERIENCES OF A CLERGYMAN.

BROTHER PARTRIDGE:

I see a notice in the TELEGRAPH of June 26, calling upon your good correspondents for communications. Feeling myself not worthy to be numbered in that class, I have some delicacy in responding to that call. Your valuable paper has thus far been so replete with deeply interesting communications and materials for thought, that I have not been willing to crowd upon the TELEGRAPH anything of less interest; but anxious to do all I can for the cause of truth, I shall in the future venture on a series of communications. I am not aware that any references have been made to the writings of the Rev. James B. Finley, in the TELEGRAPH.

There are thousands who recollect with pleasure their acquaintance with Mr. Finley. He was born in North Carolina in the year 1781, and became one of the most zealous and efficient pioneers in the missionary cause during the early settlement of Kentucky and Ohio. He died, or rather threw off his mortal coil, but a few years since, at an advanced age. He was held in high estimation by all denominations of Christians, and was long known to the Christian world by the endearing name of Father Finley. In his Autobiography, page 315, we find the following:

"During my labors on the Dayton district, an incident occurred which I must relate, because it is due to the many to whom I promised an account of it, that it should be published in my biography.

"It was in the summer of 1842. Worn down with fatigue, I was completing my last round of quarterly meetings, and winding up the labors of a very toilsome year. I had scarcely finished my work till I was most violently attacked with bilious fever, and it was with great difficulty I reached home. The disease had taken so violent a hold on my system that I sank rapidly under its power. Every organ of the body attracted medical skill could impart was resorted to, to correct its ravages; but all was in vain, and my life was despaired of. On the seventh night of my illness, insensibility to all around me, when the last ray of hope had departed, and my weeping family and friends were standing around my couch waiting to see me breathe my last, it seemed to me that a heavenly visitant entered my room. It came to my side and in the softest and most ethereal tones, which fell upon my ear, it said: 'I have come to conduct you to another state and place of existence.' I started up, and with a gentle borne by angel guides, I floated upon the ambient air. Soon earth was lost in the distance, and around us, on every side, were worlds of light and glory. On, on, away, away from this world to luminous worlds afar, we sped with the velocity of thought. At length we reached the gates of Paradise; and O, the transporting scenes that fell upon my vision, as the emerald portals, wide and high, rolled back upon their golden hinges! I entered, in its fullest extent did I realize the love-creation of the poet:

"Have ye eternal gates, and bring
To my raptured vision
All the ecstatic joys that spring
Round the bright Elysium."

"Language, however, is inadequate to describe what then, with unclouded eyes I saw. The vision is indelibly pictured on my heart. Before me, spread out in beauty, was a broad sheet of water, clear as a crystal, not a single ripple on its surface, and its purity and clearness indescribable. On each side of this lake, or river, rose up the most tall and beautiful trees, covered with all manner of fruits and flowers, the brilliant hues of which were reflected in the bosom of the placid river.

"While I stood gazing with joy and rapture at the scene, a convoy of angels was seen floating by, and spirits that wore the robes of all long years, and although they went with the greatest rapidity, yet their wings were folded close to their sides. While I gazed I asked my guide who they were, and what their mission? To this he responded, 'They are angels dispatched to the world from whence you came, on errands of mercy.' I could hear strains of the most entranc-

ing melody all around me, but no one was discoverable but my guide. At length I said, 'Will it be possible for me to have a sight of some of the just made perfect in glory?' Just then there came before us three persons. One had the appearance of a male, the other a female, and the third an infant. The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had crowns upon their heads of the purest yellow, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with a heavenly radiance, and they smiled upon me with ineffable sweet. The blessed babe or child could be compared. It seemed to be about three feet high. Its wings, which were long and most beautiful, were tinged with all the colors of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest white down. The driven snow could not exceed it for whiteness or purity. Its face was all radiant with glory; its very smile now plays around my heart. I gazed and gazed with wonder upon this heavenly child. At length I said, 'If I have to return to earth, from where I came, I should love to take this child with me and know it to ever be a mother of earth. Methinks, when they are H, they will never shed another tear over their children when they die.' So anxious was I to carry out the desire of my heart, that I made a grasp at the bright and beautiful one, desiring to clasp it to my arms, but it eluded my grasp, and plunged into the river of life. Soon it rose up from the waters, and as the drops fell from its expanding wings, they seemed like diamonds, so brightly did they sparkle. Directing its course to the other shore it flew up to one of the topmost branches of one of life's fair trees. With a look of most serene sweetness, it gazed upon me, and then commenced singing in heaven's own strains.

"To Him that hath loved me, and washed me from my sins in His own blood, to Him be glory both now and forever. Amen."

"At that moment the power of the Eternal God came upon me, and I began to shout, and, clapping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who went walking, and leaping, and praising God." Overwhelmed with the glory I saw and felt, I could not cease praising God. The next Sabbath I went to camp-meeting, filled with the love and power of God. There I told the listening thousands what I saw and felt, and what God had done for me, and lo! were the shouts of glory that reverberated through the forest."

The above quotation is full of beauty, full of significance, and full of reality. To the truly sensible and unbiased man, it suggests its own comments. But with the bigot and with the pharisaical priesthood, no amount of evidence would be sufficient to overturn their idolized theories and traditions.

A SPIRIT-INVENTED MILL.

HARMONSBURG, CRAWFORD CO., PA., July 12, 1858.

MR. PARTRIDGE—I wish to speak of the invention of a new and important mill that was originated in the mind of the inventor while in a visionary or dream-like state. He thought he was walking in his saw-mill yard, on what appeared to be sawdust, but which yielded beneath his feet, so that he seemed to be wading through it, when it appeared to change to corn-meal. Then he had suddenly opened to his view a mill running, with the meal paring off, and all the operations connected therewith were plainly and forcibly pictured out. The result of this was his constructing a mill on that plan, testing it practically for some time, proving it to be admirably adapted to the grinding of all kinds of grain, and securing a patent right for the same on March 2, 1858, which elicited the remark from the Commissioner of Patents, that in his humble judgment it was the most useful invention he had ever granted a patent for. Now, how was this new idea of grinding elaborated in his mind? Was it the spontaneous production of his brain acting by its own inherent powers? or was it, as he is inclined to believe, the result of spiritual impression? Or will the vague term, imagination, define it? If it was of spiritual origin, who can say how many other useful inventions have not been suggested in the same way? and how can we tell how much we are indebted to spiritual intelligences for useful things? And if it was the result of spiritual impressions, who says that spiritual impressions do no good? I would like your Conference to handle the question, What is imagination? We need more light on the origin and production of our thoughts. I like your method of interchanging views.

Yours for progress, T. R. N.

WHY JEWEES ARE BEAUTIFUL.—Chalchabrid gives a painful but agreeable reason for the fact that Jewish women are so much handsomer than the men of their nation. He says Jewesses have escaped the curse which alighted upon their fathers, husbands and sons. Not a Jewess was to be seen among the crowd of priests and rabble who loathed the Son of God, scourged him, crowned him with thorns, and subjected him to infamy and the agony of the cross. The women of Judea believed in the Saviour, and anointed and soothed him under his feet. A woman of Bethany poured on his head precious ointment, which she kept in a vase of alabaster. The sinner anointed his feet with perfumed oil, and wiped them with her hair. Christ on his part extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, Martha's brother Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. To the Samaritan woman, he was a well of living water, and a compassionate judge to the woman in adultery. He raised the dead, brought him balm and spices, and, weeping, brought him in the sepulcher. "Woman, why weepst thou?" His first appearance after the resurrection was to Mary Magdalene. He said to her, "Mary." At the sound of his voice, Mary Magdalene's eyes were opened, and she answered, "Master." The reflection of some beautiful ray must have rested on the brow of the Jewess.

SPIRITUAL LYCEUM AND CONFERENCE.

SIXTEENTH SESSION OF THE CONFERENCE.

Mr. SWACKHAMMER had the floor when the reporter entered. He appeared to be discussing his favorite theme of existing evils as manifested by that many-headed but *one-eyed* and erratic monster popularly designated *society*; which monster is more vicious than certain quadrupeds who occasionally prey on their own offspring, inasmuch as it supports itself mainly by devouring its own tail. Now, for any monster, large or small, stone-blind or hundred-eyed, to make satisfactory progress with its own tail in its mouth, is contrary to the established laws of locomotion as at present understood; and of this cannibalistic procedure on the part of society, but one result is predicable. It must lead eventually to the re-enactment (on a higher plane) of the dismal tragedy which has made the county Kilkenny classic ground.

This propensity of society to prey upon its own necker extremely, being the "existing evil," the "remedy" naturally indicated is, a correction of its morbid appetite, and the adoption of a better system of dietetics. Natural history informs us that the *American bear* does not increase his amount of carbon by sucking his own paw. Having correctly ascertained the disease and its cure, the remaining question is, how to administer it? Here the doctors disagree. If the reporter understood Brother Swackhammer correctly, he has changed his opinion somewhat from that expressed last week, and advises now that the remedy should be administered in the saccharine extract of the milk of human kindness. With this method

Dr. ORSON fully concurred, and cited an instance of its entire success within his own knowledge, the medicine having been administered by himself, and the patient retained under his own care until a perfect cure was realized. He thinks the most potent drug in the *materia medica* is love, vulgarly known as human kindness. Sometimes, that is to say, in a few desperate cases, it is necessary to push the drug to its revolutionary action, as in the case of Mr. Rarey and his quadrupeds, where love is occasionally made to take the form of force, but generally its soothing qualities and neutralizing power will be found all-sufficient.

Dr. GOULD dissented in toto from this doctrine. *Sulphuric acid* is the proper menstruum or solvent for the solid divinity which alone can reform the vices of mankind. He said he had voted for the question now before the Conference, for two reasons; first, because this body usually spent half its time in selecting a suitable question, and the other half in an abortive effort to understand it after it was selected; and secondly, because the one before us embraces both *eternity* and *infinity*; thus affording reasonable scope for the comprehensive sweep of his intellect. He was an advocate for relieving the oppressed, but the materialistic reformer never discriminates between the *oppressed* and the *restrained*. Restraint which results from the salutary action of statute law should never be relieved, though it does cause suffering. If the fine expressions of the materialistic reformers are to be relied upon, then Christianity is an error. During the last week a college bred man had asked him to define materialism. The question, from such an august source, had displeased him a little at first, but, on recovering due composure, he went into a diligent search, and finds, on consulting history, that it originally meant a doctrine which affirmed the mind to be mortal with the body. This was bad enough; but in these days that definition by no means expresses the whole enormity of the heresy. It now means the substitution on the part of modern reformers, and spiritualists in particular, of education, kindness, and mere moral culture, for the influence of the *Holy Spirit* in the work of human regeneration and redemption. Efforts at moral elevation, based upon intellectual education and the law of kindness, are entirely fallacious. In the world's great controversy, he takes the side of the State. Sympathy belongs to the oppressed, chains to the criminal. Law and Christianity are in perpetual accord, and in so far at least, is the State Christian, in that it upholds law. The doctor appeared to derive no little moral strength from the sound orthodoxy of the State, and the prospective permanence of the gallows, and really looked to the prospector, as if a mild sniff at a roasted heretic would refresh his spiritual olfactories exceedingly.

Mr. COLE was in favor of the plan suggested by Mrs. Farnham; that is to say, he considers *formation* the primary object. It is much more difficult to transform a crooked tree into a straight one, than it is to cause it not to crook at all. We all recognize the law of formation until we come to apply it to our own species, and then we act as if it had suddenly been annihilated. Who are the crooked trees? Some people, we are aware, have an obliquity of vision, in which case the distortion is in the eye, rather than the object. Who carries the sound eye? There is a current anecdote of a great genius, who burnt his shins while poring over his books, and rang for his servant to come and remove the *shoe*; it never occurred to him that he could take himself out of the way. This is just the blunder of the Church and the State, as well as of too many reformers. Instead of taking away the sin, by closing up all the avenues of temptation, they ring for their dutiful servants, the police and the hangman, to come and take the sinner away. That would be a miserable doctor who should remove a splinter from your eye by gouging it out, or who should advertise to cure the chicken-pox by shooting his patients; yet this has been the church-and-state method of dealing with their patients, from the very foundation of Church and State. It certainly has not succeeded to admiration; and on the whole, he thinks it a practice "more honored in the breach than in the observance."

Mr. DAVIS said: The subject suggested the introduction of a document which he held in his hand, and would read. It was a call entitled a "Philanthropic Convention, to overcome evil with good," said

Convention to be held in the city of Utica, Oneida county, N. Y., on the 10th, 11th and 12th days of September next ensuing. The call, fully setting forth the aims and objects of the Convention, etc., etc., will be published hereafter.

Mr. DUNBAR expressed his interest in the subject before the Conference, but thinks we should come back to some earlier principle in the case than any set forth by the previous speakers. In common with the question, he assumes there is evil in the world, and the first inquiry is, how did it get here? Certainly God is good, and no fountain sends forth both sweet and bitter water. Manifestly, then, evil is not from him. Still, it is not uncaused. He traces it to the violation of law. The law is of God, but the violation is of man, hence evil is of man and not of God; neither is the suffering which follows from the violation of law, physical or moral, inflicted by God; it is the necessary consequence of our false relation to a law, or to laws in themselves, wise and good.

Dr. HATLOCK said: It will doubtless be conceded that if we are to elect ourselves to the office of evangelists to redeem the world from its moral delinquencies, we should be able to demonstrate the truthfulness of the means we employ and the doctrines we teach. The obvious propriety of this is universally admitted and practiced, in every other reformation save that which is denominated moral, and is claimed to be the most important. When we wish to reform the errors of ignorance or inexperience, with respect to arithmetical or mechanical truth, for example, we do not assume the correctness of the principles we inculcate; we enter upon our work of reform, holding in our hands the invincible implements of truth demonstrated to be truth. In this way our work is a perfect success. We make arithmetical and mechanical saints with unerring certainty. Failure in these directions—doubts as to the final result—are never dreamed of. But our efforts in the direction of moral sainthood are wholly unsatisfactory. We turn out mathematicians, machinists, etc., with great precision and general satisfaction; but not one saint can we boast of, as the result of the combined "means of grace," or efforts at reform, now in vogue. The good, the wise man, is above the sect, above all the petty machinery of reform; he is in spite of it, in fact, and the sects would all crucify him if they could.

Now why is this? In his judgment, it is because we have departed from the principle of action which we apply to every successful effort. Instead of approaching moral inexperience with a system of demonstrated and demonstrable truth, we attack it with a formula of *assumption* which defies all demonstration. What would we think of the intellectual reformer—the schoolmaster, who should begin by telling his pupil that he is an incorrigible dunder-pate, and that all his hopes of salvation depend upon his implicit faith in the unathomable mysteries of Nathan Daboll? We would think of such a reformer that his first work was *self-reform*. What, then, should we think of ourselves as moral reformers, when we pursue the same course to the very letter? When we set about loving the neighbor, that is to say, helping him to be a wiser and better man, we begin by telling him that he is a sinner. But that is an *assumption*, the proof of which is not in nature. We assert it wholly on authority of books, the writers of which also assumed it as we have done. Nature presents us with children to be instructed—with ignorance to be enlightened by more developed experience. She has no sinners, in any theological sense, to be redeemed. The sinner is a monstrosity born of books, and not of nature. For a man to talk about reforming society, having just denounced it as a sinner, is to show that, like the schoolmaster, he is the man who first needs reformation. Now, suppose we stop this senseless jargon about saints and sinners, and the transgression of law and all that, and try the natural method; that is to say, let us cordially recognize the fact which everywhere presents itself, and talk about helping each other to learn. The desire to know is a universal instinct of the race. To be taught, it will sacrifice everything but its own self-respect. Mark how the merest child responds to the kindly encouragement and sympathetic efforts of the teacher. Let the would-be world-reformer go to the primary school, and learn wisdom from the success which grows out of its truthfulness to Nature. To the child, the teacher is no sham; his little intuitive soul feels that his teacher is really wiser than himself, and anon, he gathers additional confidence from the fact that what he is told, may be demonstrated to be true. But can the modern wide-mouthed apostles of popular reform demonstrate what they teach? Not a syllable. In fact, those they call sinners know by instinct not only that their doctrine is a sham, but that they are *shams* themselves, and self-convicted of insincerity in approaching those whom they affect to teach or to reform, with an unfounded assumption which is a direct insult to their self-respect, and *proving* that it is an assumption, by practising under another name the very things which they denounce in others as wicked. The sinner gambles with cards or dice, or perchance steals a loaf of bread, and goes to prison to be *reformed*; the saint gambles with *stocks*, or cheats a farmer out of his whole crop of wheat, builds a church, or endows a mission out of the profits, and goes to heaven to shout, Glory Hallelujah! Depend upon it, the sinners understand all this quite as well as the saints do, and they act accordingly. The authority of all experience is in proof that reform, on the fictitious assumption of saints and sinners, is impossible. The saints themselves being witnesses, the sinners gain on them day by day, while the same experience is conclusive, that on the natural principle (which is the instinctive desire to know and to be instructed) it is not only possible, but easy and inevitable.

The reformer of the nineteenth century should be able to demonstrate the truth he would inculcate, or else hold his peace. To blurt his silly platitudes of sickly piety and shallow philosophy in the face of a people who have hired out the thunder-God to the Post Master-General at so much a message, and have compelled the sun to paint all their por-

traits, is simply to re-enact the adventures of Don Quixote. He may afford amusement, but will right no wrong; and in the end, is sure to be overthrown by his own windmill.

Dr. GRAY thought all theories of reform built upon the notion that the Divine government is arbitrary or capricious, would sooner or later be abandoned. A government of will is incompatible with a government of law. On a former occasion, he had alluded to the spiritual circle as a means of reform. He would add, that public opinion is a great restraint. A knowledge of the fact that our acts are known, or may become known to those around us whom we love, exerts a salutary influence; and this influence will be deepened when it is fully recognized that our acts both for good and evil are open to the inspection of the Spirit-world as well as to our friends in the present life.

Adjourned.

E. T. BALLOCK.

BORN INTO THE SPIRIT WORLD.

BRYON, N. Y., July 15, 1858.

BROTHER PARTRIDGE:

On the morning of Sunday the 11th inst., our young sister, Jane Dodge, who was just approaching the dawn of womanhood, was emancipated from her diseased, consumptive form, and born to newness of life in the Spirit sphere.

She beheld the approaching change with composure, buoyed up by the cheering hope that she should go to the bosom of her sainted mother, from whom she was bereft in early childhood.

As the hour approached she became anxious to go to her new home, and could scarcely await the, to her, slow process of severing the brittle thread which bound her to the earth form.

During her protracted sickness there had been presented to her vision symbolic representations, to cheer and sustain, but in the last hours her spiritual vision became more fully opened, and she was enabled to behold with enrapturing delight, the beautiful country toward which she was travelling, and also some of those angel guardians by whom she was surrounded.

O the joy that pervaded the spirit of our young sister, as these new scenes were presented to her! and how oft repeated, her anxious wish was expressed to "go home!" She did not depart, however, without leaving a promise of return from that new home, which promise was fulfilled while her cast-off form was yet uninterred. She did thus return with a message of affection to her parents, brothers and sister, and an assurance that she had found her Spirit-mother and other kind Spirit-friends, and that she was happy beyond expression.

Her funeral was attended by a large concourse of relatives and friends, and the services, in accordance with her request, were of the Spiritualistic order, and were conducted by Bro. J. C. Walker and myself.

The Hall used for the occasion was overflowing. And the discourse delivered by Bro. Walker all that could be desired, full of cheering hope and affectionate sympathy. There were but few hearts untouched, and the gushing tear told truly of the effect produced upon the hearers.

This has been an occasion of the deepest interest to us all, and the results have been all that the friends of truth could expect or desire.

By it have been demonstrated, *in spite of the Church*, that death is robbed of its sting and the grave of its victory; that the child struggling to be born again, beholding the beauties of the next sphere, could join in a song of triumph, even with us, as she was about to leave the form, and with a witness worthy the veteran saint could long to be set free that she might go to her home which was clearly seen. By it further has been demonstrated that, unaided by the clergy, or church edifices, or the solemn tolling of the bell, a funeral may be so conducted as to give satisfaction and profit to all who are free to judge without strong prejudice, and even to cause many to acknowledge, that of all the funerals they have ever attended, such as this are but calculated to soothe the bereaved heart, and cheer on toward the opening heavens.

It further demonstrates that the dead, our friends, still live and love, and return with warm words of kindness and true affection.

Our watchword is, and should be, Onward and upward, paving for higher and purer joys.

J. W. HEATER.

A NEW YORKER'S VISIT TO VESUVIUS.—A New York merchant, now traveling in Italy, makes, in a letter to a friend, the following mention of the late eruption of Vesuvius:

"I have been here at a good time to see Vesuvius. For some days last week there had been more or less of an eruption. The ascent of the mountain is partly made on horseback, but the cone to the crater is very steep and difficult. I found it extremely fatiguing, but persevered, and finally stood on the very top, looking directly into the crater; and of all awful, horrible places, this caps the climax. I walked over the top, the fumes of the sulphur nearly suffocating me, and the blinding fire everywhere to be seen through the crevices, while the roar of the boiling lava fell upon the ear like the waves of the ocean. In fact, I stood upon a mere crust over the fire, and thrusting my stick through the occasional fissures, brought it out in a blaze. There was more danger than I was aware of at the time—so much so that nothing could tempt me to undertake it again. The descent on the opposite side of the mountain is made with comparative ease. When we had reached the bottom of the cone, we found that near where we had made the ascent, and while we were on the mountain, several new small craters had broken out, and were spouting forth red hot stones and lava at a fearful rate. We approached as near as safety would permit, and beheld a sight most awfully grand and sublime. It is a satisfaction that I have been on Vesuvius under such circumstances, but I should never desire to repeat the operation."

A GENTLEMAN in England offers a prize of one hundred guineas for the best, and fifty guineas for the second best, essays on the cause of the decline of the Society of Friends in that country. In his advertisement he states that notwithstanding the population of the United Kingdom has more than doubled itself in the last fifty years, the Society of Friends is less in number than at the beginning of the century.

PHILOSOPHICAL AND MORAL DEPARTMENT.

EVIL SPIRITS.

IOWA CITY, IOWA, July 15, 1858.

BROTHER PARTRIDGE

I observed in the TELEGRAPH of July 10, an article on "Evil Spirits" which I think deserves a short notice; more because of the spirit in which it appears to have been written, than of the *argument* it contained.

As there appears to be much doubt of the existence of evil Spirits, in the mind of the writer of that article, and of many others who have expressed their opinions through the TELEGRAPH, I beg leave to offer the testimony of my own experience in this matter.

This subject is at present exciting considerable attention, and eliciting a good deal of argument on both sides, and not a little ridicule on the part of the opposers of the theory. Indeed, so far as my observation has extended, this appears to be the most formidable weapon wielded by this class of philosophers. They ignore the existence of evil or malicious Spirits, and refer all experience to those who testify to their actual knowledge of the fact, to an excited imagination, "perverted vision," or self-sufficient righteousness, which looks with complacency on themselves alone. They continually reiterate the stale snar, that we "are enabled to see myriads of devils or evil Spirits of our wicked neighbors, though we never discover among them any of our immediate friends or relations."

On the contrary, the almost universal experience of mediums tends to substantiate the fact, that such Spirits not only do exist, but often trouble the sincere and honest searcher after truth and right, most persistently and often beyond endurance.

My own investigation of Spiritualism, and especially my experience as a medium, has convinced me that Spirits, not only ignorant and "undeveloped," but mischievous and vicious, do exist; mediums and circles, and that much that purports to be from "friends and relations," is but a miserable counterfeit that will not stand the merest scrutiny or test. And this conviction has not been the result of a search or looking for evil, for I commenced the investigation grounded in the faith that none were evil and that all would be reliable, but at the same time discarding all authority, and depending on reason alone for the test of all things.

Almost the very first step in investigation was attended with arbitrary commands, and false information and promises. All such assumption of dictation I steadily disregarded, depending upon my own judgment to decide in the matter, and was thus saved from complete subjugation to authority.

But this did not save me from much unpleasant influence, and a good deal of annoyance. In the earlier part of my experience as a medium, I have been held in physical control for hours together, by a false and vicious Spirit who endeavored to pass himself off for the friend of those present, lying continually, and as constantly detected in the falsehood; and all this without my own consent, and contrary to my will. I have been made to weep, laugh, pray, swear and crack jokes; and represent various characters and perform pantomimic scenes, and all at the same possession and evidently by the same Spirit, and for no apparent purpose other than his own amusement, much to my own chagrin. And in no way could I prevent this control, but by utterly refusing all control, and resisting all Spirit influence.

Also, since refusing to submit to this control myself, I have been attacked by the same Spirit, or one very similar, (through a medium of course, a lady of most refined cultivation and amiable disposition, but highly susceptible of Spirit influence)—attacked with every evidence of malice and determination to injure, but of course powerless for evil against me.

I have been persistently dogged for weeks by this Spirit, and often borne down by the influence until I was scarcely able to support myself, suffering continual pain, irritation and weight—actual physical weight—on my shoulders, and unable by any possible means to obtain relief.

I have been caused to bear about with me an influence the most gloomy and abjectly desponding, viewing the earth as one vast charnal house, and the universe as an infinite bedlam filled with wailing and woe; and all this in direct opposition to my reason, judgment, and faith, but yet irresistible and from an entirely foreign source.

So great at times has been this mourning Spirit that envel-

oped me, that the sphere would precede me and cast the same gloomy forebodings and funeral sorrow over certain susceptible members of my family, even before my actual presence among them.

I shall be told that all this was but the effect of a similar state in myself; that if evil Spirits did trouble me, it was because I was of like nature with them, and that the law of sympathy and affinity alone brought them. I beg leave to *in part* deny the impeachment; for I do know that I cherish no feeling of a revengeful or vindictive nature against any one, and my only aim is, and then was, truth and purity of life. That I was selfish, principally actuated by self-love as opposed to the love of God, and greatly contaminated by evil affection, I am free to acknowledge; but my aim sincerely was to learn the truth and practice the right so far as known; and I am not, and never was malicious or evil in my disposition, nor untruthful or hypocritical.

Brother M. V. Bly says, "It appears that some peculiarly organized Spiritualists see many Devils or evil Spirits, which have existence only in their imagination. They can not give you a test that they see them." Of course we can not; our word is all you have; but the concurrent testimony of almost all mediums, those very persons who are brought in contact with Spirits and Spirit-influences, should weigh *something* in all reasonable minds, and especially where there is no opposing testimony but the opinion of those who have no experience to offer. Because Brother Bly has not seen evil Spirits, or experienced the annoyances of their influences, is no proof that others have not. The want of experience of a thousand individuals can not overthrow the positive experience of one reliable man. Experience must confront experience, or there must be some reasonable argument advanced to show why such experience is not reliable. Here the testimony is necessarily all on one side. Some have experienced the evil effects of promiscuous Spirit-influence; others have experienced only good, perhaps; yet their happy experience is no proof that their neighbor has not been unhappy in his. It is not contended that there is no good resulting from Spirit intercourse, but that evil is mixed with the good; and that it requires sincere and honest hearts, elevated aims and pure principles with which to approach this intercourse, and that when these are not the ruling characteristics of the inquirer, the result is necessarily pernicious, and this from the necessary workings of the law of affinity.

Brother Bly probably has no experience that evil Spirits do exist; we hope he has not. We do not wish to convince him of the fact, but we do want him, if he has anything to say on the subject, to give us some sound reasoning, and not sneers and sarcasm—not valueless assertions of what he knows nothing about, unsupported by argument or uncorroborated by experience.

Brother Bly, doubtless with many others who ignore anything evil or mischievous beyond the rail, is like a man floating down the current of a rapid river. To him there is no current; shutting his eyes, he fancies himself calmly at rest on the bosom of a placid lake; but let him turn his course and attempt to stem the current, and he will have immediate evidence of its existence. Let him try the Spirits, scrutinize all that purports to emanate therefrom; let him search for truth, moral purity, love and harmony, and oppose all the opposite, then most likely something of evil will develop itself. All is harmonious, as we said, with the tide; opposition alone begets strife. So long as "undeveloped Spirits" can amuse us in their own way; they are not evil to us; we are very harmonious with them. But if we refuse longer to be amused—if we ask for higher truths, for assistance to purify our spirits, to develop love and gentleness; if we turn our work in upon the inner man, striving to develop divine affections, and withdrawing from the sensual and external—they can not meet our demands. Of course, they are disturbed; they oppose us and we oppose them; opposition develops antagonism and perhaps hate; then they become to us evil, or they oppose our good.

It is the rule, and not the exception, that those whose aims are the most elevated and pure, will occasionally meet with the most violent opposition from low and selfish Spirits. It is so here, and it must be so there, for that state is peopled from this. Dr. Hallock says:

"There is no ratio between one man, and another by which one person is compelled to say that another is worse or better than himself. Admitting that we had the abstract right to vote ourselves saints and others sinners, or vice versa, we have not the necessary

knowledge to enable us to discharge the trust. Not only do we perpetually shift the standard and reverse the judgment we pass upon ourselves, calling that bad to-day which we pronounced to be 'God's service' yesterday; but that which we call bad in our neighbor, we commend and call good in ourselves, when there is not a particle of difference between the acts of either."

Admitting, for argument's sake, this sweeping assertion, which we do not in reality admit is the case, we most *emphatically* contend that there is an *invariable standard* of virtue—a standard grounded in the nature of the Spirit, and the relations of man to man. It is true that men are prone to compare themselves by themselves, and test the virtue of others by their own individual moral stature; still this unwise application of a variable and ever-shifting rule of morals does not necessarily constitute the only rule of right by which we can test not only others, but ourselves also.

This universal and immovable standard of virtue is to be applied to the spring of human action, the loves of the heart. It is the dominance in the heart of a pure, universal love of man, and of those virtues and principles which constitute the highest good of moral being, as opposed to the dominance of self-love or supreme self-seeking and self-appropriation of all available interests in opposition to the interests of the whole race. It is called the love of God, because it is of a similar nature to his love to all his creatures—seeking the best good of all, and bestowing good upon all to the utmost extent of their capacity to receive. This standard admits of no variation, because it is absolute and fixed in the nature of men. Our judgments may vary in regard to the extent of the evil or good of love in man or Spirit, and we can not judge of men's motives except as they are developed by their actions; neither is our estimation of these motives always correct, but the standard by which we test them is fixed and invariable.

We ask our opponents to cease to assail us with sarcasm and bare assertion, until they can prove to us that no evil or vicious men exist on the earth. The stream can not be purer than its fountain; the supply must partake of the nature of the source. There are evil Spirits animating the forms of men on this sphere, and they are daily passing to the Spirit-sphere; of course they are evil there, as death produces no change in the Spirit's moral character.

It is a fact that the world of Spirits has been, and is being, peopled from this sphere for thousands of years, and if all persons now on the earth were mediums, a thousandth part of those Spirits could not communicate through them. It is also a fact which we have learned from themselves, that it is a great pleasure to them, especially to those still hovering near the earth, having all their affections centered thereon, to come *en rapport* with this sphere, and through the organisms of mediums to renew their earth-experiences, and revive their old sensations, and indulge their cherished passions; and for this purpose they will seize every opportunity that may offer. And the more perfectly developed are the media through whom they communicate, the more perfect is this renewal of old sensations and pleasures. Hence they seek, for their own selfish gratification, to subject to their *entire control* all susceptible persons, and for this end, they resort to all kinds of deceptions and falsifications, personating, with consummate skill, our dearest friends, and assuming to teach morality and philosophy, adapting their communications to the moral and mental states of their auditors. Their constant endeavor is to subject the will of the mediums to their absolute control, holding them continually in the most abject slavery, and debasing and dragging down their minds to the level of their own perverted states.

Herein is the great danger of a promiscuous intercourse with Spirits. We come to the investigation, first, to be convinced of the reality of Spirit-intercourse, and of the continued existence of the Spirit by this means made known; when this is attained, we mostly fail to advance to deeper and more interior planes of investigation, contenting ourselves with wonder-seeking, or with mere intellectual attainments, entirely forgetting the heart, and almost ignoring the existence of the love-principle in man. We come not with sufficiently pure and childlike simplicity, with an earnest outflowing of desire toward our Divine Father, with a casting off of the dominant selfishness of the heart, and with an earnest and affectionate yearning for the All-Good of universal being.

"Of course 'like attracts like,' and one of a peculiar moral complexion will be attended by Spirits of a like nature. The only safe, then, for mediums especially, and also for all persons (for all are in a degree mediums), is to purify their loves

and elevate their aspirations, to look steadfastly to the GREAT MEDIUM, the GOD-APPOINTED MEDIATOR between Himself and man, and to live a pure, gentle, and charitable life; and, above all, should they preserve their own individuality and orderly sovereignty of will, bowing only to the ONLY SUPREME LORD and FATHER of all.

"Like attracts like," and the earnest aspirations of a child-like and sincere inquirer will call down to his aid the heavenly messengers who are ever waiting to come to our assistance, and will approach us upon the first opening of our hearts to their gentle whisperings of love and wisdom. But never while in the form can we hope to be entirely free from the obtrusion of mischievous, not to say malicious, Spirits. By the will-power they can approach those to whom the laws of affinity do not attract them. They can approach, through the physical organism, the most elevated and pure, and their confirmed love of mischief leads them often to do this.

We have written earnestly, and perhaps warily, but in good faith and feeling; and we have written things we do know—not "imagination" merely, but experience. We wish to make no converts to our faith, but to utter a word of warning to the confident and secure Spiritualist, that he may awake to the dangers of an unwise and injudicious Spirit-intercourse. Spiritualism is dear to us, and we wish it not betrayed in the house of its friends. We would not be blindly led, nor thoughtlessly amused by its exhibitions. We would not be satisfied with a crude and external philosophy, while there are deeper and more glorious truths beyond. We wish also to rebuke all flippant assertion and sarcastic remarks used as substitutes for reason and argument, with which our opponents are wont to assail our warnings, and to defend ourselves from the imputation of either insanity, great mental imbecility, or gross moral degradation and delinquency, of which we have been so glibly accused. We ask our opponents to oppose facts to our facts, reason to our reason, and manly argument instead of ridicule, to our philosophy of this matter. They have asked us for facts proving the existence of evil Spirits, and we have furnished them. We ask now manly treatment in return.

J. T. CALKIN.

A DUPLICATE VISION.

The New Orleans *Delta* has for some time occasionally published articles in exposition of the facts and claims of Spiritualism. One of these articles bearing the above title, and written apparently by a Spiritualist, we transfer to our columns as follows:

Many of those who give much attention to the charming and elevating study of Spiritualism, see visions and receive communications which at first appear mysterious and pointless, but the beauty and fitness of which subsequently become strikingly manifest. Those who, being ignorant of the merits of the Spiritual Philosophy, deem it entirely beneath their notice, have no conception of the priceless value of the treasure which they are content to leave unexplored.

The writer of this is acquainted with a lady and a gentleman, both of whom enjoy the privilege of being clairvoyant Mediums, and perceiving visions presented by their Spirit friends. The residences of the two are quite remote, yet at their respective homes, and about, if not exactly at the same time, they both saw the same vision, which is at present quite inexplicable to them, but will doubtless be made plain at some future period. This presentation was as follows:

There was an immense brick edifice, the construction of which had apparently been abandoned after the completion of the walls to about the usual height of the first story. The brick at one end had fallen, or had been thrown down, and a refulgent light, far exceeding in brilliancy that of the sun, extended from the eastern horizon to the broken wall. By the aid of this light, it was discovered that the wall had been constructed entirely of bricks, without mortar or cement to unite them. Although the seers themselves can not yet understand the significance of this presentation to their inward perceptions, a friend of theirs fancied that he can furnish a rational "interpretation thereof." He is not aware of ever being blessed with the gift of inspiration—though by no means certain that he is not, at times—and he therefore believes the following solution of the mystery to have originated in his own mind, while he is willing to admit that it may have proceeded from a higher source. The light, is the new and corroborative Dispensation from the Eternal Father, usually denominated "Spiritualism," which far exceeds in splendor that of the sun or any other luminary that has beamed upon the earth since the ascension of the Son of God. This dispensation is corroborative of the Christian dispensation, since all elevated Spirits earnestly enforce the system of Religion and Morality inculcated by the Savior. The ill-constructed edifice is the "Christian" (?) Church of the present day, the glaring defects of which are rendered very conspicuous by the refulgent light which Spiritualism sheds upon it. If we admit that Jesus is a faithful messenger of genuine Christianity, we must also

admit that it is not enough to acknowledge God to be the tender and merciful Father of all mankind, but it is equally our duty to cherish deep and unalloyed love for every brother and sister of the human family. Hence, the "Christian" Church should not only present the type of God in the enduring brick, but its sincerity in doing so should be demonstrated by the indestructible cement of brotherly love. Instead of this indispensable brotherly love, we see among those professing Christianity the exhibition of hostility and bitterness toward all who refuse to fall down and worship the idol denominated a Creed which they have set up and themselves worship. The demolition of that end of the wall upon which the irresistible light and heat has been brought to bear, to be followed, probably, by the overthrow of the remainder of the inadequately constructed edifice, seems to indicate that Spiritualism is destined to raze to its foundation the spurious system which is misnamed Christianity, and which is founded solely upon human creeds which ignore and subvert the simple and sublime Truths, promulgated by the life and the precepts of the Divine Nazarene, substituting for them mysteries and absurdities which convert the "Father of Infinite Love" into a demon of relentless hatred and vengeance. Verily, the inscription on the Athenian altar—"To the Unknown God"—was virtually written upon the altars from which popular theology is now promulgated, since a God of Wrath was wholly "unknown" to Jesus when he illustrated, by his example and his teachings, the glorious attributes of the true God and Father.

This supposed mission of Spiritualism is not to demolish the spurious system from motives of unkindness to those who are deluded by its pernicious assumptions, but for the purpose of erecting in its place a system of genuine Christianity—one that will exhibit the Father in His true character, and open the minds and hearts of his children to a perception of the divine beauties of the Savior's mission—which few, very few, are now permitted to appreciate—so deeply buried are they under the mass of absurdities which superstition and idolatry have heaped upon them.

The unfinished condition of the structure, in the vision related, is admirably illustrative of the fate of Christianity—the progress of which was necessarily suspended when dogmatism assumed control, introducing forms and creeds, and thus producing jealousies, and bickerings, and persecutions, which, as did the confusion of tongues at Babel, precluded all further harmonious efforts to complete the edifice.

That Spiritualism is destined to demolish creeds, and ceremonies, and substitute for them a genuine heart-worship of the Infinite Father, and a consequent love for all his children—the humble and the degraded, as well as the exalted and the virtuous—no one can doubt who has become familiar with its details. This is demonstrated by the fact, that many members of a large majority of the churches and congregations, in every part of the United States, are converts to it, and now reject the dogma which has recently deluded them. The numbers so situated are increasing the more rapidly, because the pastors to whom they have been looking for spiritual guidance virtually acknowledge their inability to meet and overthrow the claims of the new dispensation, by standing aloof from it and shouting "devil!" or making some other senseless excuse for neglecting the duty of investigating its merits and exposing its errors, if any can be found.

The writer knows of two Spirits of clergymen who were formerly settled in this city, and those of many members of churches here, who have emphatically declared that the creeds which the former taught and the latter believed while in the mortal form, were grossly erroneous and libelous of the Creator, and that the dogma of eternal punishment has been banished by the light they have acquired in the celestial spheres. From the concurrent testimony of millions of Spirits we know that any Spirit, however wicked may have been his life on earth, will begin to progress toward eternal bliss whenever he learns to repent sincerely, and to love all mankind as brothers and sisters; also that all wicked Spirits will remain in a low, unprogressed, and dark condition so long as they refuse to accept these terms of salvation. Such knowledge as this is a thousand times better calculated to make one recoil from sin on earth, than all the theoretical fulminations of "wrath" and "eternal damnation" that have for centuries shocked the sensibilities and hardened the depravity of sinners.

Those who cultivate on earth a sincere and constant love for God and man, start in the glorious career of progression the moment they reach the Spirit-sphere; while those who here persist in the indulgence of selfishness and other sinful propensities, may in their spiritual abode pass many years, perhaps centuries, in darkness and despair, before the unwearying efforts of their friends to reclaim them shall succeed. Illiterate persons who die in the belief of the church dogmas, remain stationary a long period, since it is almost impossible to convince them that it is their duty to love those whom they were on earth taught to despise as "heretics," and consequently candidates for the "eternal tortures of hell." Those who inculcate such blasphemous dogmas, deplore their infatuation when, on their entrance into the Spirit-spheres, they discover the degradation to which they have subjected the thousands who accepted as inspired truth, their gross and soul-corrupting errors.

It is the habit of many—yes, many millions—to reject, without examination, anything which does not square with the doctrines of the churches to which they belong—having in youth been taught that the exercise of their own reason on that sub-

ject was an unpardonable sin. All such may, if they choose, ascertain through the Spirits of their departed relatives, friends and pastors, that these doctrines are mostly false, and of pernicious tendency. If they will persist in rejecting and spurning the opportunity which God, in his infinite mercy, affords them of learning the truth, they will have only themselves to blame for the evil consequences of clinging to error. The time is not remote when the evidence of the truth of Spiritualism will be so palpable and overwhelming, that skepticism will not maintain a foothold, even among those whose minds now wear the yoke of bigotry.

Truth is omnipotent, and its ultimate triumph over error is inevitable. Its progress was slow, until it received an impetus from the New Dispensation; but its accelerated march is now onward, with a force and energy which no human efforts can restrain. Its mission will not be consummated until its splendor shall captivate every human eye and heart; and "every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God, the Father. INVESTIGATOR.

A PROTRACTED TRANCE.

A correspondent of the Freeport (Ill.) *Journal* gives the particulars of a remarkable trance, as follows:

Permit me, through the columns of your paper, to note a strange occurrence which took place a few weeks since, near Milledgeville, in Carroll county, during a protracted effort held in that place by the Revs. S. Healy and A. Carpenter. The meetings had been in progress for some weeks, and a great interest was manifested; and, as was usual after the discourse, an invitation was extended to any who might feel impressed to speak. Upon one occasion, a Miss S. A. C. (who is the subject of our remarks) arose to speak. She stood for some moments silent and motionless, and then remarked, "I feel that I am a great sinner;" whereupon she sank upon her seat, in an apparent state of insensibility. Of this, but little notice was taken, as she was supposed to have what is sometimes termed the "power." She remained in this situation for perhaps half an hour. When the meeting was closed, she was removed to the house of a near neighbor, accompanied by several ladies and gentlemen from church, who watched with her during the night, but could not notice the slightest change. She lay with her eyes glaring wide open, thrown back, and firmly fixed on one spot, and did not move them even so much as to wink. Her body was equally motionless, excepting at times she was severely exercised, had several spasmodic twitches or jerks, even so hard as to move her whole body horizontally on the feet. She was closely watched during the night, and the following day.

At the request of some of her friends, she was taken to church the next evening, expecting thereby to rouse her from her dormant state, but this proved unavailing. She was then taken to the house of the family with whom she resided, in a perfectly unconscious situation. She remained thus, without any visible change, for some three or four days, when the physician pronounced the case a very critical one, and that there were little hopes of her recovery from a "congested state of the brain."

He, however, treated her for some time, but without any success. At times she would become so much roused up as to answer questions by a shake or nod of the head, but not to speak audibly. She remained in this situation for sixteen days, without the least perceptible change, scarcely ever taking the least nourishment during the whole time, excepting drinking freely of water. Probably putting all the nourishment together, it would not exceed what would be required for one meal for an adult person. As the case progressed, the jerks became less perceptible, until they finally were worn off. For several days previous to her recovery, she would have shouting spells, and would jump and shout until she was completely exhausted, when she would relapse into the former state again.

These occurrences happened as often as three times a day. Although taking no sustenance, her physical strength remained unimpaired, her health and general appearance seemed good, and from her history of matters and things while in this transitory state, it seems that she was not the least hungry, sick, or in pain of any kind during the time; that there was something that seemed to say to her she need not eat; she therefore was not hungry.

She says that she was conscious, and knew everything that was passing and going on; that she was happy, but yet unable to help herself or speak; that she saw things, while in that state, not of this world—Spirits of those with whom she was once acquainted, and of many others she never knew; that were she to reveal all she felt and saw, during her transitory state, she would not be believed; she therefore seems somewhat reluctant about giving a full history of the case at present.

This case, from its length of duration, and from some of its prominent features, elicited the attention of the learned and unlearned, of saint and sinner, all seeming to have a theory of their own by which they can demonstrate the problem. Suffice it to say, however, that the young lady came out apparently under a religious influence, and is now a member of the church.

We have given but a brief statement of the facts, but should any one wish to know more fully the particulars of the case, they will please call on either of the above-named clergymen, or the young lady herself. I am respectfully yours, MILLEDGEVILLE, CARROLL CO., ILL., June 8, 1858.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JULY 31, 1858.

THE PROGRESSIVE FRIENDS.

We are indebted to some kind friend for a copy of the proceedings of this Association, held in Longwood, Chester county, Pennsylvania, the 30th of fifth month, 1858. In hastily looking over this pamphlet, it seems as if these "Friends" were really in earnest to do something for humanity, but are a little timid about it. They seem to think the popular Church organizations are the chief sinners against God and humanity, and they say very hard things of them; but it seems to us that they are proceeding in very much the same old way, and that if they accomplish what they seem to be laboring for, they will simply transfer the Church hierarchy to themselves. They complain of organizations, and yet constitute one. They say of the Old Church, page 23:

"Our inquiries into the nature and uses of religious organization have brought us to the conclusion that the abuses around us have made a vital mistake in demanding uniformity of belief in respect to scholastic theology, ordinances, rites and forms, as a condition of religious fellowship and the basis of associated effort. It would hardly be possible to exaggerate the evils resulting from this mistake. It has led the Church into dissensions, hypocrisy and all uncharitableness, and instead of promoting a manly, vigorous and healthful piety, which ever manifests itself in works of practical benevolence, and would make her a burning and a shining light in the presence of surrounding darkness, it narrows the scope of her vision, dwarfs the intellect, smothers the heart, and makes her the purveyor of traditions and shams, a covert for meanness and treachery, and a hiding-place for the perpetrators and apologists of popular wickedness."

This is what these "Friends" say of others, but they say for themselves substantially what those say of whom they complain, viz. "Our terms of membership are at once simple, practical and Catholic. We open the door to all who recognize the equal brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of defining and illustrating their faith in God, not by assent to a creed, but by lives of personal purity, and works of beneficence and charity to mankind."

Christians all profess to recognize the equal brotherhood of the human family, but a difficulty on this point arises in determining who are the human family. Also all people "illustrate their faith in their God by their lives, and a difference here again arises from the fact that each man and woman makes to himself or herself the God they serve. That is to say, the life of a person corresponds to the God fashioned by their own mental status, so that when we go back of the technicalities to the real sentiment or principle, these "Friends" seem to be as much wedded to "Organizations" as the churches. It makes no difference whether the test of fellowship be "respect to scholastic theology, ordinances, rites and forms," or what is relatively and conventionally determined to be "lives of personal purity, and works of beneficence and charity to mankind." In either case there must be a hierarchy to sit in judgment on the applicant for membership, and to determine his or her loyalty to the *word-creed*, or to the *life-creed*. In both cases the individual desiring to unite with them must conform conformity to their conventional creed, and consent to be judged by his peers. Even the Catholics claim entire freedom in their Church: that is, a Catholic is free to obey the *ipse dixit* of the Pope, and they have no business to desire otherwise. Such is their sense of freedom. While people differ so widely as to what constitutes freedom, will they not differ as to what constitutes "lives of personal purity, and works of beneficence and charity to mankind?"

We agree with the tone of the pamphlet respecting the evils of Church organizations, but we do not believe the evil is to be done away by a mere technical change in the tests of Church fellowship. We wish to try to get along with no other organizations than for business purposes, and for national and State governments, and outside of these to leave the people in their individuality to feel the responsibility of making these governments such as human needs demand.

FEARS OF BECOMING SECTARIAN.

Is there not great danger that we may become sectarian? This question is often asked, and its possible affirmative solution seems to trouble the minds of many Spiritualists. Disgusted with certain truly obnoxious features which characterize the various religious sects now existing, and jealous of any newly arising powers or influences which may tend to restrict their freedom of thought, they are constantly on the alert to prevent the development among themselves of the obnoxious characteristics referred to. In their zeal to guard and maintain what they suppose to be the purity, integrity and freedom of the new faith, they are apt to deprecate and oppose the adoption of any and every point of doctrine, ceremonial observance, or principle of practical life, which has hitherto distinguished the different sectarian religionists from the world's people; and this, too, sometimes without seeming to inquire whether the thing they would reject may not be intrinsically true and useful.

Nor is it unnatural that some such fears of the encroachment of the sectarian spirit should be entertained. In our own way we participate in these fears to a great extent. It is a historical fact that almost all great truths which have yet been vouchsafed to the world, and which were free and universal at their first unfolding in the human mind, have, in process of time, become so perverted by human selfishness and sophistry as to form the nuclei of various conflicting parties. We have as yet no adequate assurance that any faith we may have adopted is not destined to the same fate; and a well-applied vigilance in guarding our truths against this worst of perversion is certainly worthy of all praise. That we may consistently and effectually guard against the encroachments of the sectarian spirit, however, and that we may not unwittingly run into the inconsistency of establishing a sectarianism of our own opinions in opposition to the sectarianism of others, it would be well for us first to know distinctly what constitutes a sect.

The word "sect" comes from the Latin *seco*, which means to cut off or divide; and from its past participle *sectum*, which means cut off or divided.

A *sect*, therefore, in the application with which we are now specially concerned, means a body of people that is cut off or divided from the great central, fundamental, interior affections and interest of humanity as a unit, and devoted to some private, personal, sectional interest, ambition or prejudice. Whoever, therefore, is thus cut off or divided from the great mass of humanity—whether it be an associate body of men and women, great or small, or whether it be only an individual person—is a *sect* or *sectist*; and the opinions and practices which thus cut them off, or divide them, may be called *sectarian* opinions and practices.

Now, in view of the truth, self-evident to all theists, that all things originate in, are dependent upon, and are embraced within the government of a supreme, unitary and self-existent Being, called God, I hold it to be equally self-evident that the great central affection of the unperverted man is the religious affection—that which aspires to a unity with God as the only source of being, of life, of order and of harmony, and which prompts man to study and conform to the Divine will, and obey all Divine laws. In proportion as men are in this great central affection and aspiration, they are united, harmonious and peaceful—loving and conjoining with each other from their love and conjunction with God; and on this ground, and on this alone, can they unite and be unsectarian. On the other hand, in proportion as men depart from this great central affection, and from those external practices which legitimately outflow from it—that is to say, in proportion as they become *irreligious* in feeling, faith and practice—in that proportion do they necessarily lose their unity with God—hence with all that is of God—hence with all principles of order and harmony—hence with each other, and become disintegrated, divided, cut off or sectarianized.

If a proposition so distinctly self-evident as the foregoing needed any confirmation, this might be confirmed and illustrated to any extent by a reference to the history of humanity in all ages and nations. Everywhere on history's pages stands out this fact—that the most extensive, potent, vital and enduring unities of masses of mankind, have been those in which the religious element formed the common bond of connection; and that whenever masses have shown a tendency to disintegrate and fall to pieces, there has first been some discoverable weakening in the religious unity, and a prevalence of materialistic

atheistic or otherwise infidel feelings and speculations. What but the religious sentiment has preserved the Jews as a distinct people for thirty-four hundred years, notwithstanding that during the last eighteen centuries they have been dispersed among all the nations of the earth? And what but an almost total abnegation of the religious sentiment could have so speedily plunged the French nation into the most direful anarchy and individual antagonism, at the close of the last century? Indeed could the religious sentiment—could all ideas of God and his government, and all desire to worship him and live according to his will, be banished from the earth, we can conceive of nothing which could prevent mankind from speedily degenerating to the lowest form of savagism, when every man's hands would be against every man, and when the race itself would slowly and gradually become extinct.

These considerations should distinctly impress the fact that religion is not *sectarianism*, but that *irreligion always necessarily is*. It is true, however, that nominally, and to some extent actually, religious bodies often become sectarian, but it is not religion that makes them so, but its *opposite*. It is not their love of God, and their desire to worship him (which affection they may still have in some degree of development), but it is their love of *self* and of the *world*, which they have still more strongly unfolded. But if they had no religion at all, they would be sectarian in a still more direful and offensive sense, inasmuch as they would then be only so many centers of selfish absorption, seeking to merge all earth and heaven into their own forms of doctrine and practice, appropriating the glory to themselves, and not to a God whom they neither love nor believe in, and tolerating differences of opinion and practice only when mere policy might incline them to do so.

Those, therefore, who oppose all worship, or even the *forms* or *expressions* of worship when they have reason to believe them sincere, on the ground that such would tend to sectarianism, are unwittingly but directly laboring to establish that which they would have excluded. If the religionists of the day are *sects* or cut-offs, they are certainly not such *because* they are religious; and by laboring to annihilate rather than increase what little religion they have, one would be laboring to subject them to a still farther sectarianization or *cutting off* from each other. And unless one admits the cultivation of the religious sentiment, and even allows it to have those free expressions in the forms of unostentatious worship whereby it can be externalized and communicated from one to another, and thus made a common pervading principle, he excludes the only bond which can permanently unite them and give to their proceedings the potency and efficacy of a divine life; and then as soon as the temporary personal interests which first call them together shall have passed away, they will naturally fall into a thousand mutually repellant fragments, each one of which will be a *sect* or *cut off* of itself.

"HARMONIC COLLEGE ASSOCIATION."

We have received a Circular purporting to be issued by the "Twin Mound Harmonic College Association," signed by Henry Hintt, as President, and Elizabeth M. F. Denton, as Secretary. The object of the circular is to procure subscribers and raise funds for the purpose of establishing a College at Twin Mound, K. T., to be "dedicated to Freedom," "to Science," and "to Labor." It is one of the specified conditions that "no religious, sectarian, nor other creed shall ever be taught in the Institution," while the most absolute liberty to discuss all creeds, doctrines and questions whatsoever, shall be permitted both the students and the Faculty. It is proposed that the College shall be for the equal benefit of man and woman, and "shall be open to all persons irrespective of sex, race complexion and creed; and all chairs or posts of instruction and government in it shall know no other tests than ability and fitness." The "Capital Stock" of the Association, "it is proposed, shall not exceed two hundred thousand dollars; and all that may ever in any way accrue beyond that sum, shall be devoted to the perfecting and further endowment of the College, which shall be considered only self-sustaining." The payment of one thousand dollars shall constitute any person a shareholder, and shall entitle him or her to vote on all questions pertaining to the interests of the Association. Each additional share shall entitle the person holding the same to one vote.

Those who may desire further information concerning the particulars of this new project may obtain it, we suppose, by writing

to the President or Secretary. The affair makes a tolerable show on paper, to say the least; but concerning the probabilities or improbabilities of its success others ought to be able to judge as well as ourselves. The circular, including the accompanying appeal, is too long for the room we have just now at our disposal, and we have therefore given the essential particulars in condensed form.

DR. WELLINGTON'S SCHOOL.

The editor of the *Buffalo Republic and Times* (or some writer from whom an article is published as an editorial in that paper) has lately made a visit to Dr. O. H. Wellington's school at Jamestown, on Chetanque Lake, N. Y. He speaks in somewhat enthusiastic admiration of Dr. W.'s plan of instruction, and of its practical workings as observed by himself. The chief feature of the plan is, to teach the pupils to think for themselves, rather than to commit the thoughts of others, and by a course of pleasurable as well as useful exercises to develop and strengthen the physical as well as the mental system. In arithmetical exercises, for instance, the pupil literally fabricates his own system as he proceeds, he being furnished, of course, with the necessary elements of thought, and shown how to apply them. And so in other studies. The power of communicating ideas is also developed by Dr. W.'s method, each pupil, at certain set hours, being encouraged to ask (in an orderly manner) any question, suggest any doubts, and engage in free discussion with the assistant teacher on any point of science which may form the subject of consideration. "The moral senses of his pupils are developed by the entire absence of specific rules, and of all forms of reward and punishment. Principles are plainly set forth, and the conditions on which the school can be made to exhibit the most progress, the most virtue, the most harmony, are brought home to the understanding of all. If a pupil fail he is encouraged to try again and again, until 'seventy times seven,' but never rewarded for success or punished for failure."

On one evening in each week, called "reception evening," there is a social reunion of the pupils and a moderate number of their friends in the village who may be invited. These reunions are not only intended as a pleasant entertainment for the pupils, but to cultivate by exercise those accomplishments which give an unembarrassed ease and elegance in social intercourse.

Each pupil, male and female, has a small garden plot which they severally cultivate according to their abilities and inclinations, and by means of which they receive practical instruction in horticulture, as well as pleasant and healthful physical exercise. The school consists, at present, of about thirty pupils, male and female, and the writer from which we gather these particulars says:

"Thus far the harmony and progress have exceeded the expectations of the proprietor and friends; and it is our opinion that it must grow into one of the most useful institutions of education in the country. Had we children to be educated and provided for, we should regard the privilege of sending them to that school, as one not to be measured by dollars. Nor could we conceive of any other investment of \$160 per annum, which would yield to the recipient minds a tribute—a hundredth part—of the solid advantages which must be derived from such a course of education as is there received."

New Music.

We have received from the publisher, Horace Waters, 333 Broadway, the following pieces of new music, arranged for the piano forte:

"THE ANGELS TOLD ME SO." Duet and Chorus. Words by Rev. Sidney Dyer; music by Horace Waters.

This song was written from the suggestions of the following narrative:

"A beautiful incident occurred in a family near the city of New York, a short time since. A son, some eight or nine years of age, laid very ill, and had been so for some days, when a little brother, between six and seven years old, came into the house, and said to his mother, 'Alle (the sick brother) is going away where we can't see him. He is going to heaven; two little angels came and told me he was going, but he would come back and see me after he went away.' In a day or two Alle's spirit took its departure. His little brother supposed he had departed bodily. Previous to the funeral, the father took the child into the room to see the body, and explain to him his mistake. Entering the room, he exclaimed, 'Oh there's Alle; the little angels told me he would come back and see me.'"

This is a very pretty song, the words of which, with the incident from which it had its origin, will not fail to commend it to Spiritualists. Price 25 cents, postage paid.

"THE MOTHER'S PRAYER." Words by James J. Traynor; music by Augustus Cull. This is a good piece, and worthy of patronage. Price 25 cents, postage paid.

—Mrs. Emma F. J. Bullene became the mother of a fine boy on the 20th inst.

THE MACHINE TEACHER.

COMMITTEE'S REPORT.

The following Report was made to the Spiritualists at their meeting, Clinton Hall, Sunday afternoon, 25th instant. Ed.

At the Spiritual Lyceum, Sunday, 18th inst., a committee was constituted and requested to inquire into the history, and examine the utility, of an illustrative machine, recently brought to this city by Mr. John Ryerson, of Chicago, Ill. This Committee, consisting of Charles Partridge, Dr. F. W. Hunt, and A. J. Davis, met on Friday evening, July 23d, at the publication office of S. T. Munson, No 5 Great Jones Street, and instituted the proposed Examination. Andrew J. Davis, being chosen chairman of the Committee, respectfully submits the following report.

DESCRIPTION OF THE MACHINE.—The appearance of this wonderful instrument is not remarkable, excepting its partial resemblance to a mammoth walnut, both in color and construction. It is about three feet high, with an imitation of ascending leaves fully expanded, upon which is written: "*The origin and destination of man illustrated in a nutshell.*" This leafy intelligence imparts the idea or end designed to be embodied and accomplished by the curious apparatus. Not only so, but that little sentence, thus unfolded and highly conspicuous, acts like a mischievous magnet upon the observer, whose mind is very naturally attracted to examine the internal parts and mechanical adjustments.

On looking through an opening prepared for the purpose, the eye rests upon, or rather takes an excursion trip over, what at first appears to be a confused mass of lines, words, colors, symbolic designs, and images, which rob the tongue of speech. Presently, however, the beautiful confusion and prismatic fogs begin to vanish; the mechanical facts and earthly imperfections now shine out, and the eye discerns several circular plates of glass, carefully painted and ingeniously traced, revolving in opposite directions. The face or index-plate is transparent, and so arranged that the other glass wheels, with their various pictorial representations, can easily be seen as they revolve behind it and each other. The motive power employed is clock-work, and the mechanical inaccuracies are apparent; but on the whole, we pronounce this to be a remarkable little "school-house" or panoramic theater of amusement and instruction.

2. USE OF THE MACHINE.—The lesson sought to be imparted is that of endless progressive alteration and improvement. It begins with the beginning of terrestrial things; illustrates by convergent rays the germinal forces prior to all forms; represents the gradual solidification of fluids; indicates by lines and figures the culmination of solids, from which the mineral world is defined; marks out, by means of various organizations painted on the circular glass plate, the seven grand divisions of the progressive animal kingdom; and finally, as the climax of the entire pyramid of divine creation, the whole is crowned by man—male and female.

The conception, however, is precisely like that set forth in the first volume of the *Great Harmonia*. In fact, the fundamental lesson is copied bodily from a diagram in the initial chapter of that work, the evidence of which is conclusive from the circumstance, that a *mistake* of the lithographer in the original draft is faithfully transferred to the index-plate of this curious invention. [The importance of this apparent plagiarism will be presently considered.] But here the mechanism ceases its correspondence with the *Harmonia*, and sets out to picture forth the cosmogony of the celestial universe: First, the physical; then the spiritual, afterward the celestial; the heavenly next, and lastly the divine. The seven grand earthly kingdoms are marked each by a letter of the word "CREATED," the last letter occupying the highest station in the organic world, where man stands forth—as much as to say, *It is finished*. A similar correspondence between the number of letters of the word, "ETER-NAL," and the seven ascending spheres of supermundane existence, is also worthy of remark. The concluding letter in the awful, sublime, heart-stilling phrase, "Eternal," is made to signify the highest summit of imaginable perfection. Besides this, the Committee observed the ingenious and ever-significant multiplication of designs, one overlying or subordinating another, as it were, and all, without any discoverable conflict with the idea intended to be conveyed, implanting upon the understanding a definite and exalted conception of the universe.

The agreement of this illustration with the teachings of science, is supposed to be its chief recommendation. But in the mind of Mr. Ryerson, to and for whom this demonstration was first made, it is not less in friendship with the most interior declarations of Scripture. In short, he considers this instrument to be at once a synopsis of the origin and order of the several worlds, natural and spiritual, and the best commentary ever written upon the first chapter of Genesis concerning the progressive steps of Creation, in which he puts implicit faith. But how far this singular invention is demonstrative of exact scientific truth, or to what extent the illustrations coincide with spiritual revelations recorded in the Hebrew Scriptures, your Committee decline to say, with the hope that their reserved expression will induce others to examine these points and decide for themselves.

3. HISTORY OF THE MACHINE.—Your Committee are aware that the foregoing would be of little value, and that their report would not serve the cause of Spiritualism, were they to withhold the well-authenticated details of history respecting the origin and construction of this instrument. The facts are briefly these:

Mr. and Mrs. Ryerson, of Chicago, have been, and are yet, members of the Baptist Church. When they heard that departed personages called spirits, were every where endeavoring to demonstrate their existence in the earth's vicinity, they stoutly refused all credence, and hid themselves behind their prejudices. But some time in the year 1853, Mr. Ryerson was called from home; whereupon the spirits, finding that one mind less made access more easy, entered unbidden upon the discharge of their mission, and very readily they developed one of the daughters into a good receiver of the higher influences and intelligence.

When the father returned, the family informed him of the several events of his journey—just as the Spirits had from time to time kept the daughter impressed—all of which, though entirely true, was received with only indignant remonstrances from the prejudiced Mr. Ryerson. But "the Spirits had come!" and would not depart heavenward unheard. From various causes and frequently recurring testimonies, proving the actual presence and prescience of Spirits, the father's prejudice daily grew bearably less. This was succeeded by more friendly thoughts respecting the possible truth of these communications. Very soon Mrs. Ryerson became, as her daughter previously, a receiver of spiritual instructions. One day, during a period of entrancement, the wife pointed out certain testamental passages, as Bible-evidences of a former Spiritualism resembling modern facts, and thus partially arrested the attention, and overcame more of the incredulity, of her husband. He listened; he read the Bible authority, and "owned up." Subsequently, however, his skepticism suddenly tacked about. He questioned the existence of any such being as that of a Spirit. To which the Spirit then entrancing his wife replied: "That the whole earth-developments are but a continuous illustration of the origin and destiny of Man as a progressive being." "Yes," replied the husband, stoutly; "according to Andrew Jackson Davis' theory, of which I do not believe a word. The Bible is my guide, and it tells me that *God made Man*."

In reply to this, the illuminated wife, "speaking as one having authority," but yet not *dictatorially* as some pretending oracle would, proceeded to reason calmly with her husband; and at last she promised (that is, the controlling intelligence) to give directions for the construction of a machine, to illustrate the continued existence of the human spirit, and also to harmonize Nature's teachings with the spirit of the Bible. On these conditions Mr. Ryerson gave his consent to follow instructions, and to devote his time and labor conscientiously; and the result of the whole is the machine in question, and such is its history.

4. THE QUESTION OF EVIDENCE.—Your Committee are free to confess that the proof of all the foregoing is predicated first, upon the gentleman's individual testimony, and second, upon the intrinsic probabilities which are greatly justified and strengthened by the many similar instances known to modern spiritualists. It should be remembered that these persons, Mr. and Mrs. Ryerson, are still members of a Baptist Church; that, being avowed bible-believers, they can not honorably be supposed to favor any merely rationalistic Spiritualism (such as is set forth by the machine); and, lastly, that these persons do not come before the public to exhibit this illustration with mercenary intentions. Of all this your Committee are fully satisfied.

In regard to his unwavering faith in the sacred record, Mr. Ryerson submits in writing the following statement:

"After the illustration was finished I compared it with that in Davis' *Harmonia*, which I found to be the same in every particular. But as I had once, on a special occasion, made a solemn covenant privately and in secret, with Him who can never be deceived, ever to take His word as my counsel, that vow can never be broken. No matter what Spirits or angels, wife or child, or the Davises say—if it does not harmonize with the Bible I will reject it. [And on this point Mr. Ryerson further solemnly and unequivocally says, that he] knows the medium to be a Bible reader—*knows that she has never read any of A. J. Davis' writings*—and lastly, that he has every reason to believe that she (his wife) never had either directly or indirectly any explanation of the theory in the *Harmonia*, previous to the completion of this illustrative mechanism."

5. OUR CONCLUSIONS.—With these very candid, unsolicited, and solemn assurances from Mr. Ryerson (still a professed Christian and Bible-believer), together with what they positively *know*, to be possible and probable in other instances of spiritual intercourse and invention, your Committee do not hesitate to avow their conviction, first that the "nut shell" as to its special constructions and important lessons, was originated *wholly independently* of the medium's capacity to design; and, secondly, that the entire invention was equally foreign to her husband's (Mr. Ryerson's) religious sympathies or intellectual disposition to conceive and construct; and, thirdly, that there is no plagiarism, but, on the contrary, that the controlling intelligence caused the medium literally to quote the "*Harmonia*" diagram, probably because, in all save one particular in reference to "coal," (which item the spirit, even if he positively knew it was wrong, did not perhaps observe,) the diagram is esteemed to be at once both correct and *multum in parvo*, and therefore admirably well adapted to serve as foundation to such a singular superstructure; and, fourthly, that this remarkable "nut" is entitled to receive a "crack" from the so-called scientific fraternity, and that we commend it as worthy of being sought and studied by Bible believers and doubters in Spiritualism, because, in view of all the facts we do not withhold our opinion that this is a *Machine Teacher*, ultimatum through a medium, from the world of Spirits.

A. J. DAVIS, F. W. HUNT, CHARLES PARTRIDGE,
Committee.

"A LOST AND RUINED RACE."

WINDHAM, CONN., July, 1858.

Will Brother F. refer the readers of the TELEGRAPH to the proof of a lost and ruined race? I am aware that the above statement is accepted as true by Christians generally, but where is the evidence? The divine incarnation of the Son of God, so called, is predicated upon the assumed idea of the loss and ruin of the race. Without this there would have been no necessity for a new vital element being added to man's nature by the agency of a divine incarnation.

Let us look at facts: Do they warrant us in the conclusion that the race of man originally was cultivated, pure, holy and spiritual, and then became fallen, lost and ruined? Quite the reverse of this appears upon the pages of history. Take, if you please, the various tribes of men who peopled Europe—the Greeks, the Romans, the Germans, the Gauls—all, without exception, can be traced to a state of barbarism. So with those of Britain. Now, if there was a time anterior to this period of barbarism, in which these nationalities of Europe were in the possession of cultivation, of refinement, of the arts and sciences, and of a pure morality, and if they have fallen away from this primitive state, it is incumbent, I claim, to furnish these facts to the readers of the TELEGRAPH. Is there any evidence that the Egyptians, the Persians, the Jews, the Chinese, the Indians, or the native tribes of America, have fallen from a superior state? If so, pray let the evidence of such a fall be forthcoming. The whole scheme of modern theology is built upon the supposed fall of man, which required to restore him to his pristine condition, "God, to be manifest in the flesh," in order to give that vital *essence* which would regenerate the race. I repeat, where are to be found the evidences of the fall of man?

It is eighteen hundred years since the "Word became flesh," in order to regenerate the human race; and what has been the effect? But a very small fraction of the human race, up to the present time, has ever heard of it. If this was the means which God had instituted to regenerate the race, is it not reasonable to suppose that he would have made it effectual by adapting the means to the end desired—that ages upon ages would not have rolled away without this regenerating power being made manifest to the great world of humanity? But what has this "vital regenerating" principle effected where it has been the most fully realized? Are Italy and Spain more moral than Turkey? Are England, France and Russia more moral than China, whom they are about to rob? Rev. Mr. —, a clergyman of ability, in a recent lecture upon China, where he had spent some time, made in my hearing this declaration: "Young China, in my opinion, is fully as moral as Young America." If Young China is as moral as Young America, what good has resulted from the "Word being made flesh?" Young America has had all of the benefits which can possibly result from this incarnation, and Young China none whatever; and the result is, that Young China is equally regenerate with Young America, a minister of this incarnation himself being the witness.

One example more: Ireland has had the benefits of this "reconstructive and regenerative Divinity" for more than a thousand years, yet within the last twenty-five years more than one hundred thousand of her people have died by starvation, not because the island did not produce food enough to support the population—for food was exported during the famine years—but owing more to the social and governmental evils under which the people are ground down in spite of this "regenerating Divinity."

"By their fruits shall ye know them." Now, then, is the race of man so organized by their Creator as to be capable of unfolding by the laws of their nature, and becoming perfect men and women? If so, those principles are perfect in themselves, and can not stand in want of an effusion of "regenerating energy" from time to time, but will unfold by unerring laws which were incorporated in our being. The law of God for plants is, that the acorn contains the oak, and during the growth of the wood, long years ensue before the fruit appears. And it is so with man; first the natural; then the spiritual.

If, as is claimed, man has fallen once, and is restored to his original condition by the "incarnation," then he is just as much exposed to fall the second time as the first, being only placed in the original condition, and no more secure than before. I believe it will not be denied that history furnishes very many examples of individuals who never have heard of this "incarnation," who manifested in their characters all those qualities that

adorn the perfect man. If the race could not be elevated without this "incarnation," it is manifest that no individuals of the race could. The fact that many on record have thus been elevated, proves conclusively that the principle of progression is inherent in the race, and that it was not an after-thought of the Deity to put it there by the influence of an "incarnation," but when he made man he made him to suit himself, if he did not to suit theologians, and endowed him with all of the capacities, to be unfolded in their order, which his happiness required. c.

SPIRITUALISM AND RELIGIOUS CONVERSION.

NEWBARK, JENKIN Co., Wis., July 10, 1858.

CHARLES PARRIDGE, ESQ.:

Dear Sir—I left the State of Connecticut about two years since, when previous to that time I had an opportunity of becoming somewhat acquainted with Spiritualism through the person of a sister, who is a writing medium. Since that time I have not given much thought or attention to the subject, until quite lately a glimmering light from the glorious sun of Spiritualism has seemed to illuminate this part of the earth, bringing to light many of the beauties of this interesting and ennobling subject.

My attention has been more particularly called to this subject, since a revival of religion in this place last winter, at which time I was led to behold myself more clearly as a creature under obligations to God for every blessing that he is continually bestowing upon me, and for which I, as a rational and immortal being, should return the gratitude of a sincere heart, and be willing to devote the time and talents which he has given me, to his service. At that time I resolved that I would endeavor to be governed and guided by his Spirit, which I believe is at all times around and about us to lead us in the way of duty, truth, righteousness and peace. Since that time I have joined the Congregationalist Church in this place; but whether the position which I have taken will be agreeable, or appear consistent to them or not, I can not say; but one thing I can say, and that is, that I am acting clearly according to my convictions of duty, and whatever may be the result, I shall ever feel justified while endeavoring to investigate and promulgate the great principles of knowledge and truth.

Whether the doctrines and principles of Spiritualism are correct or not, I believe that one good result will be effected, and that is this: It will awaken in the minds of many a spirit of inquiry and investigation, which is always attended with beneficial results; and as some of the principles of Spiritualism are antagonistical to the superstitious dogmas of many who are tenaciously sectarian in their sentiments, it will have a tendency to awaken in *their* minds investigation and research, and while they are led to inquire, "Can any good come out of Nazareth," and are invited to "Come and see," they will be enabled to witness the utter fallacy of many of their superstitious doctrines, which have been cherished from time immemorial, simply because some worthy or venerable ancestor before them has handed them down from a preceding generation, as too sacred a trust to be allowed even an examination. And by a general investigation and seeking after light and truth, in the minds of community, *superstitionism*, the greatest blight and curse of Christianity, and the greatest hindrance to the development and advancement of its glorious principles, will be destroyed, and there will be a greater union in feeling and sentiment in the great doctrine of true Christianity.

Trusting that this may be the case, and believing that the seeking for truth, whether it be in the investigation of *Spiritualism* or any other subject, will not interfere with my duty as a Christian, or with the great truths and doctrines of Christianity, I remain,

Yours truly,

J. D. COOKE.

THE WAY TO CONVERT EDITORS.—The Editor of the *Tiffin Advertiser* (a wag that can't be kept quiet,) says: that Mrs. J., the widow of a late subscriber to the *Advertiser* in an adjoining township, was recently awakened from a sound sleep at midnight, when she distinctly heard an apparition advancing toward her, until it finally reached her bed. A sense of suffocation deprived her of all her power to scream aloud. She describes her blood as retreating with icy chilliness to her heart from every vein. She looked strainingly toward the body, when she recognized it in the intruding spirit of her deceased husband. The countenance of her beloved in life were not like one benevolent aspect: the eyes that once beamed with affection upon her, were now fixed in stern regard upon the trembling woman. Accused to desperation, she adjured him: "Charles, why do you haunt me? why do you come again?" "Jemine," said he, slowly waving in his hand a small roll of paper, "Jemine, pay the amount I owed to the *Advertiser* and let an *angel* in peace." Mrs. J. has fulfilled his desire, and is now not fearful of any future visits from the shadowy land!

PHENOMENA AT BELLEVILLE, C. W.

MR. PARRIDGE:

NEW YORK, July 9, 1858.

A few days after my arrival in this city, I received a letter from Mrs. M., containing an account of a very remarkable spiritual appearance which took place in my house at Belleville, C. W. The following are a few extracts from her letter:

"You can not leave the house without some strange occurrence taking place, and I will endeavor to describe to you, as nearly as possible, what happened last night (July 1, 1858). I was very sleepy and went to bed, Agnes and A. remaining talking in the parlor. I heard the Toronto down train pass, and fell asleep. I was awakened soon after by Agnes opening my door and saying:

"Mother, are you awake? Come here."—"Is anything wrong?" "We want you; come." I got up and found A. lying upon the sofa; her large eyes wide open, her face deadly pale. She asked me in a very faint voice, "If I saw the hand surrounded with blue light, under the table?" I knelt down by her and looked; I saw nothing. The lamp was unusually brilliant. She seemed astonished. "Oh!" she cried, "It is moving. It is coming nearer. It is almost on your shoulder." Agnes laid her hand on A.—seeing her tremble so—and said, "Don't be frightened, dear A.; it won't harm you." "Oh! my God," she cried, looking up, there is a figure by the window all encircled in blue light. O heavens! it is Mr. R." Her eyes now became extended, and tears ran in a stream over her face. "Don't you see him," she cried; "Oh! don't you see him? How natural he looks; he is smiling at me!"

"The vision continued five minutes, and she remained with clasped hands, eyes upraised, and lips apart; but she seemed no longer to suffer from fear. Neither Agnes nor I could see anything, but we certainly heard a sound like faint, low raps. To look into poor A.'s earnest, pale, tearful face, and doubt her sincerity, was impossible. Soon after I went to bed she said, as the phantom disappeared, 'It is fading away like a pale light cloud—it is gone.' Shortly after Agnes came into my room and lighted my lamp. A. came with her, and sat and shivered on my bed, and cried. 'She has seen something dreadful, she said, in the corner,' and while sitting upon my bed *two baby fingers came upon the wall* quite transparent. With more courage than I thought she possessed, the poor dear kissed me and went to bed.

In the morning early, James and I went down to market. Coming out of the Post Office, a young man ran across to me from the Telegraph-office with an open telegraph in his hand. 'This is very important,' he said, 'for Miss C. I had not time to seal it. I was afraid of missing you.' I looked at it. Poor A.! It only contained these words—'Your father dying. Come as soon as possible.'"

J. W. D. M.

SPIRIT INVOCATION.

ARRANGED TO THE AIR OF "MOUNT VERNON."

BY JENNIE M. HULL.

Gentle Spirits, friends immortal,

Tarry in your ambient flight.

Here we wait you at the portal

Of your mystic land of light,

Loving Spirits, deign to hear us;

Let no strife your calmness jar.

In your absence nought can cheer us;

In your sight, no discord mar.

Once again we fain would meet thee,

Ere the night of earth is o'er;

Once again we long to greet thee,

As the streamlet greets the shore.

Art thou present to our yearning,

Father, brother, sister mild?

Is thy heart with love still burning—

Is it, mother, for thy child?

Here 'mid gloom and darkness groping—

Pilgrims in a realm of night—

Stumbling, doubting, fondly hoping—

Hoping for celestial light.

As we wait till storms are over—

As the sailor waits the land—

As the maiden waits her lover—

So we wait your glorious band.

Come, then, Spirits—friends the dearest,

Ye who've passed the vale of tears;

Tell us of a path the nearest—

Nearest to Elysian spheres.

We are aged, blind and weary;

Seek our circle, teach us truth;

Guide us through these *dreary* dreary.

To a land of endless youth!

THE MOVING MENTAL WORLD—THE NEWS.

THE SUB-MARINE TELEGRAPH.—The project of connecting Europe and America by an electric conductor sunk to the bottom of the ocean, has, on a second experiment, proved a failure, much to the regret of many whole nations. A full account of the history of this second attempt and failure, has been communicated by Mr. Cyrus W. Field to the directors of the Atlantic Telegraph Company, London, from which we compile the following particulars:

The telegraph fleet, consisting of the United States steam-frigate *Niagara* and her Majesty's steamers *Agamemnon*, *Valorous* and *Gorgon*, left Plymouth on Thursday, June 10, 1858. The *Niagara* had 850 tons, and the *Agamemnon* 450 tons coal, and each about 1,290 nautical or a little less than 1,000 statute miles of cable on board. Weather very pleasant; light winds. The fleet proceeded to mid ocean, whence to splice two ends of the telegraph cable, and pay out both ways. On their passage to the appointed rendezvous they encountered very rough weather, and for a time the *Agamemnon* was in imminent danger of being lost. Arrived at the appointed place on Saturday June 26. Weather beautiful. Depth of water 1,600 fathoms; at 10:30 A. M. the stern of the *Niagara* and *Agamemnon* were attached by a hawser, and 200 fathoms of cable veered out of the *Niagara* to the *Agamemnon*; splice made on board of the *Agamemnon*; signals through the whole length of the cable perfect: soon after 12 o'clock the hawser was released, and commenced paying out the cable, the ships steaming slowly away from each other, and when we had paid out two miles and forty fathoms the cable ran out of the first into the adjoining groove, and in the excitement of attempting to get it back it was pulled of the wheel and parted on the handle of the scraper; steamers ran back and the sterns of the *Niagara* and *Agamemnon* secured by hawser, and splice made as before.

At 5:20 P. M. hawser released, and commenced paying out cable, and before sundown the *Niagara* and *Agamemnon* were out of sight of each other. The signals through the whole cable were perfect, and it was running off the coil beautifully and everything working satisfactorily. At midnight had paid out 31 nautical miles of cable.

Sunday, June 27.—At 12:56 A. M. ship's time, or 3:29 A. M. Greenwich time, signals ceased, and from the tests that were applied by the electricians, it was evident that an accident had occurred some miles from this ship: slackened the speed of the *Niagara* as much as possible, and continued to pay out cable very slowly, constantly applying different kinds of electrical tests, until 4:50 A. M. ship's time, when commenced hauling in, and in a few minutes the cable parted, having recovered about 100 fathoms. Lost from this ship 42 miles and 300 fathoms cable. Captain Hudson signalled the *Gorgon* to return, to make another splice, and in a few minutes we were back to the rendezvous.

Monday June 23.—Weather pleasant, with light wind. At 2 p. m. saw the *Agamemnon* and *Valorous*, and in about one hour after the *Gorgon*. At 4:30 Lieut. North, Mr. Everett, Mr. C. V. de Saury and myself went on board the *Agamemnon*, and ascertained that the accident did not occur on board of that ship. After a full consultation, it was unanimously decided, that the *Niagara* and *Agamemnon* should be immediately connected by hawser and splice made as before, and should the cable part before the ships were one hundred miles from rendezvous, to return under sail and splice again; but if after that distance, to go to Queenstown for coals. Splice and signals made perfect. At 7:25 p. m. ship's time, commenced paying out, and up to midnight all went on in the most satisfactory manner.

Tuesday, June 29.—Weather beautiful—*Gorgon* in sight; signals perfect. At 12 o'clock had paid out eighty-nine nautical miles and three hundred and sixty fathoms cable. Ship going at about four and a half knots per hour, and cable paid out at about five and a half, and with less than a ton strain. All went on in the most perfect manner until 9:18 p. m. ship's time, or 11:44 p. m. Greenwich time, when the signals from the *Agamemnon* ceased. From this time to 10:40 p. m., kept trying electrical tests and paying out very slowly; then fastened cable, and held on until 12:23 A. M. ship's time, or 2:57 A. M. Greenwich time, when the cable parted astern of this ship, 145 miles and 930 fathoms having been paid out. For one hour and forty-three minutes the *Niagara* was anchored by the cable in water over 1,600 fathoms deep and the wind blowing all the time quite fresh; soon after the signals ceased, an officer came on board the *Gorgon*, and Captain Hudson requested Captain Dayman to go to Queenstown.

At the time the signals ceased, we had paid up from the *Niagara* 142 miles and 280 fathoms of cable, and from which should be deducted at least ten miles lost in paying out slack at starting, leaving 182 miles and 280 fathoms paid out in running 109 nautical miles on our course—a loss of 28 miles and 280 fathoms, or about 21 per cent. Cable paid out from the *Niagara* as follows:

	Miles.	Fathoms.
June 26.....	2	40
June 27.....	42	300
June 29.....	145	930

Total.....190 267

Had on board *Niagara* at starting,
1,290 nautical miles and 700 fathoms cable, and paid out since.....190 257

Total, 1,100 nautical miles and 443 fathoms cable. Deduct from cable now on board 10 miles to be lost in paying out slack after making splice, and we have left 1,090 miles and 443 fathoms to lay down 845 miles, or equal to 20 per cent surplus. For over two hundred miles before reaching the head of Trinity Bay the water is comparatively shallow, and the loss of cable should be much less.

The cable was paid out of the *Niagara* at an angle of from twelve to nineteen degrees, and this in water from 1,600 to 1,975 fathoms deep. The machinery on board this ship for paying out the cable has worked in the most perfect manner.

The cable has all the time run off the coils beautifully, and the system adopted for sending and receiving electrical signals between the *Niagara* and *Agamemnon* proved highly satisfactory.

Thus far Mr. Field's report. There will probably not be another attempt to lay the cable this season; but no one, we believe, doubts that this gigantic enterprise will be successfully accomplished at some future time; and aided by past experience, the next attempt will have a far greater number of chances of being successful.

FROM KANSAS.—St. Louis, Friday, July 3, 1858.—The Kansas Herald says that Gen. Calhoun has issued certificates of election to all the elected under the Leecompton Constitution. The Free State members from Leavenworth county receive certificates which gives that party a majority in both branches of the Legislature. The returns for State officers will be made to the Legislature, in whose hands the whole subject rests. The Herald exhorts the people to vote for the ordinance, and settle the question without further strife and agitation.

The discovery of the new gold diggings on Frazer River has led to the introduction into Parliament of a bill for the temporary government of New Caledonia. This new province, which embraces an extent of some 200,000 square miles, was described in the speech of Sir Edward Bulwer Lytton, the Colonial Minister, introducing the bill in rather glowing colors. It is represented as possessing valuable fisheries, abounding in timber fit for maritime purposes, and well supplied with bituminous coal, not to mention the gold. The gold discovery it appears was first reported to the Colonial office in a dispatch dated April 16, 1858, and based on a report made to the Governor of Vancouver's Island by a clerk in the service of the Hudson Bay Company at Fort Colville, on the upper Columbia. Subsequent accounts in 1857 varied as to the quantity of gold found, but confirmed the opinion of the richness of the mines, especially about the junction of the Thomson and Frazer Rivers, which take place about a hundred and fifty miles from the coast.

FROM UTAH.—Despatches from Utah to the 25th of June, received at the War department at Washington, state that order have been issued that no one should leave the ranks of the army in passing through Salt Lake City, except from absolute necessity, and the greatest care was to be taken that the herds of cattle not trespass upon the fields of the citizens. Among the documents received is Gov. Cummings' pardon, and peace proclamation to the inhabitants of Utah.

An officer of the army writing from Washington Territory relative to Col. Stepien's defeat, says the route toward and westward of Colville is now virtually blockaded; that no one can cross Snake River; and that it will require a force ten times as large as is now there before peace can be restored.

IMPENDING NEW REVOLUTION IN MEXICO.—Letters from the city of Mexico to the *Mobile Register* to the 24 inst., speak of a movement which had nearly come to a head at the capital, for the overthrow of the Zuloaga Government. At the head of it was Miguel Lerdo de Tejada, the most distinguished and able leader of the Liberal party, and decidedly the ablest man in the Republic. The gentleman was pursued by Zuloaga's police, but had found a refuge where he was safe from his pursuers. The movement referred to was rapidly ripening for an explosion, and has doubtless ere this developed itself, and succeeded in expelling the Zuloaga Government. Our Minister, Mr. Forsyth, is on the best terms with the Liberals, and particularly with their chief, Lerdo de Tejada, and upon the accession of that party to power, will occupy a position of greater influence than he has ever had before with the Mexican Government, and far superior to that of any other representative of a foreign government here.

THE Washington correspondent of the Philadelphia *Press* says that a caravan of camels is being organized to facilitate the transit of emigrants to the Territory of Arizona. The camels are to cross the intervening desert toward the Gulf of California.

GRATITUDE OF A PAPER.—Wm. Erwin, now a wealthy resident of Boston, has just made a donation to the town of Smithfield of \$10,000, as a grateful tribute for the support of himself and parent by said town during his infancy and childhood. Let town overseers of the poor take courage: they may be entertaining millionaires unawares.

ORDERS have been received at the Charleston Navy Yard, to equip and provision the auxiliary steam frigate *Roanoke*, preparatory to receiving a transfer of the officers and crew of the steam frigate *Colorado* of the Home squadron. Her destination is to the Gulf.

A RETURN of the total number of emigrants from the United Kingdom to America, during the past three years, has been printed. In 1855, it was 121,801. In 1856, it was 129,996. In 1857 it was 148,648. The proportion taken by foreign vessels is steadily decreasing.

FROM EUROPE.

The Royal Mail steamship *America*, which sailed from Liverpool at 9 o'clock on the morning of July 10, arrived here on the forenoon of Friday, July 23.

Neither the *Agamemnon* nor her tender, the *Valorous*, had arrived at Queenstown, and nothing further had transpired in regard to the Atlantic cable. The *Niagara* and *Gorgon* were taking in coals, and would be ready for sea again about the time the *America* sailed. The *Agamemnon* and *Valorous* could be coaled and ready for sea within three days after their arrival. The Directors of the Atlantic Telegraph Company were to meet and decide upon future action immediately upon the arrival of the *Agamemnon*.

A deputation on the subject of the Cuban Slave Trade had had an interview with Lord Brough, who, in answer to the deputation, said: "He concurred generally in all the views of the deputation. With regard to Brazil, he promised that Government for its honesty and good faith in the fulfilment of treaties. With regard to Cuba, he agreed that more could be done by the Governor-General of Cuba than by any external force; that every exertion had been and was every day being made to bring the Spanish Government to good faith in this matter, and that he trusted this result might be brought about without a resort to coercive measures."

The *Clomet Chronicle* states that the blight had made its appearance among the potatoes in several places in that locality.

The Rev. Dr. Sadlier, one of the Senior fellows of Trinity College, Dublin, had committed suicide by hanging himself.

Mr. Rarer's career has unexpectedly been stopped. He has cleared some £15,000 to £20,000 by his horse-taming secret, when suddenly Routledge, the cheap publisher, got hold of a pamphlet published by the horse-tamer in America, and printed it. It contains in a small compass all the art of horse-taming; and the subscribers, who had bound themselves not to divulge the secret, and a penalty of £500, became furious, and Mr. Rarer had to release them from their pledge, a letter in London *Times*. Of course his profits will be now reduced to a minimum, since every subscriber is henceforth at liberty to practice upon wild horses publicly, and to communicate his knowledge to whomsoever he pleases.

FRANCE.—The new Minister of the Interior had permitted 120 persons who had been exiled, to return to their homes.

It had been positively asserted that Queen Victoria would attend the grand nuptial demonstration at Cherbourg; but at the latest date it was considered doubtful whether such would be the case.

The Paris papers, however, speculate on the forthcoming meeting of Napoleon and Victoria at Cherbourg, as if it was positively decided upon, and regard the event as a complete removal of all mistrust between the two Governments. Great preparations were in progress at Cherbourg. Count Persigny had arrived in London, with a view, it was said, of submitting the programme to the Queen's approval.

AUSTRIA.—The Cologne *Gazette* apprehends the rumor that the concentration of Russian troops in Poland is to threaten Austria into fulfilling the treaty of 1846, relative to the incorporation of Cracow into the Austrian monarchy.

It is positively denied that Austria has bound herself by treaty to give assistance to Turkey in case of need.

INTERESTING MISCELLANY.

"UNDER THE ROSE."

WHAT IT MEANS.

This proverbial expression, like most others that have been long in use, can not be traced with absolute certainty to its origin, but can only be made the subject of conjectures more or less probable. Some of these conjectures are as follows:

1. It was once customary for the Popes to consecrate roses, and use them as presents, unexpensive to the giver, but of great price in the eyes of the credulous receiver. From this originated the practice of placing roses over the doors of confessionals, and as the most profound secrecy was there observed, the rose soon became an emblem of secrecy.

2. The expression took its origin from the adoption of red and white roses as the respective emblems of the houses of York and Lancaster, during the bloody wars with which they desolated England. These opposite emblems were the signs of the taverns near the Parliament House in Westminster, where were the headquarters of the two factions; and as measures of annoyance or of defense were adopted in secret conclave at one or the other of these taverns, everything secret was said to be done "under the rose."

3. It is certain, however, that the rose was the emblem of secrecy long before confessionals were established, or of Yorks and Lancasters plotted against each other. Harpocrates, the Roman God of Silence, was represented as a young man, with one finger placed on his lip, and a rose in the other hand. It was said that Cupid gave him the rose to bribe him from betraying the amours of Venus. The ancients therefore sculptured a rose over the doors or on the ceilings of their festive halls, as a hint to the guests that nothing which was said in moments of conviviality was to be repeated elsewhere. Some instances of the same practice are to be found in modern buildings. It was in the pavilion of an Amsterdam burgomaster's country seat, and beneath a stucco rose which ornamented the ceiling, that William III. communicated to his host and another burgomaster his intended invasion of England. In the dining room of the "Bear Club" in Birmingham, England, there was once a carved rose in the center of the ceiling, under which it is said that the Jacobite members of the Club, in its early days, used to drink as their first toast, "The health of the King (under the rose)," meaning the Pretender. In the hall of Lullington Castle, in Kent, was to be seen, a few years ago, and perhaps still is, a carving of a rose surrounded by an inscription as follows:

Keenest true blue,
Take this as a token,
That what is spoken here
Under the rose is spoken.

In the absence of satisfactory evidence of any other origin it may be regarded as tolerably certain that the phrase had the mythological origin last mentioned. It is the *white* rose to which allusion is made. The rose which Harpocrates held in his hand was white, and it is the white rose that Byron, in "The Bride of Abydos," renders sacred to the silence of the tomb. He says that over the tomb of Zuleika

"A single rose is shedding
Its lovely lustre meek and pale;
It looks as planted by deities,
So white, so faint, the slightest gale
Might wither the leaves on high."

(New York Observer.)

STOP GRUMBLING.

If all the grumblers in the world were summoned together by some thundering Caliope, what an army there would be. Since the days of Xerxes, nothing could compare with such a host. The late financial troubles have furnished all the recruits necessary or that could be desired to keep the "regular army" complete. You will find them everywhere as thick as the frogs of Egypt. No trade, calling or profession is free from them. Now we have a word to say to such men, and we hope they will not grumble at us for so doing. Let us describe them: Grumblers are usually a very lazy set. Having no disposition to work themselves, they spend their time in whining and complaining both about their own affairs and those of their neighbors.

Grumblers are usually a year behind the age, and therefore when they undertake an enterprise they find themselves so far down stream that all the winds and tides of sympathy, so necessary to success, are against them.

Grumblers are usually very independent, "caring nothing for no body." Determined to "go it blind," they find it a "wide berth" and a "hard road to travel" wherever their footsteps lead them.

Grumblers are easily scared. They always are double. A lion is in the way sure—no mistake about it. There is always "something about to happen." "Look out for breakers," is the great refrain of their every day song.

Grumblers have a most capacious appetite for favors, as well as food, and are therefore always on hand and "just in time to accept the gift of a very particular friend." Their favorite motto is, "small favors thankfully received, and larger ones in proportion."

Grumblers are always very jealous of "character and influence in society," and generally "quite as good as anybody." They should therefore be treated with great consideration.

Grumblers are usually long-lived in the opinions of their friends, and should therefore be cured of their disease as soon as possible.

So in order to prevent another financial crisis, and sundry other terrible events, too numerous to mention, we wish to give a little advice to our fellow-citizens of the whole grumbling community:

- 1st. Stop grumbling.
- 2d. Get up two hours earlier in the morning, and begin to do something outside of your regular profession.
- 3d. Stop grumbling.
- 4th. Mind your own business, and with all your might—let other people alone.
- 5th. Stop grumbling.
- 6th. Live within your means. Sell your horse. Give away or kill your dog.
- 7th. Stop grumbling.
- 8th. Smoke your cigars through an air-tight stove. Eat with moderation and go to bed early.
- 9th. Stop grumbling.
- 10th. Talk less of your own peculiar gifts and virtues, and more of those of your friends and neighbors.
- 11th. Stop grumbling.
- 12th. Do all you can to make others happy. Be cheerful. Bend your neck and back more frequently when you pass those outside of "select circles." Fulfill your promises. Pay your debts. Be yourself all you see in others. Be a good man—a true Christian, and then you can not help—*finally*—
- 13th. Stop grumbling.—N. Y. Independent.

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VERMONT, a long, low, flat, fertile, and beautiful, well

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